

# The Messenger

"As the Truth is in Jesus."

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## THE MESSENGER.

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### Poetry.

#### THE LORD IS AT HAND.

FROM THE EPISTLE.

Lift up your heads, ye mighty gates,  
Behold the King of glory waits,  
The King of kings is drawing near,  
The Saviour of the world is here;  
Life and salvation doth He bring,  
Wherefore rejoice, and gladly sing  
Praise, O my God, to Thee!  
Creator, wise is Thy decree!

The Lord is just, a helper tried,  
Mercy is ever at His side,  
His kingly crown is holiness,  
His sceptre, pity in distress,  
The end of all our woes He brings;  
Wherefore the earth is glad and sings  
Praise, O my God, to Thee!  
O Saviour, great Thy deeds shall be!

Oh, blest the land, the city blest,  
Where Christ the ruler is confessed!  
O happy hearts and happy homes  
To whom this King in triumph comes!  
The cloudless Sun of joy He is,  
Who bringeth pure delight and bliss;  
Praise, O my God, to Thee!  
Comforter, for Thy comfort free!

Fling wide the portals of your heart,  
Make it a temple set apart  
From earthly use for Heaven's employ,  
Adorn'd with prayer, and love, and joy;  
So shall your Sovereign enter in,  
And new and nobler life begin.  
Praise, O my God, be Thine,  
For word, and deed, and grace divine.

Redeemer, come! I open wide  
My heart to Thee, here, Lord, abide!  
Let me Thy inner presence feel,  
Thy grace and love in me reveal,  
Thy Holy Spirit guide on  
Until our glorious goal be won!  
Eternal praise and fame,  
Be offer'd, Saviour, to Thy Name!  
—Weiszel. 1635.

### Theology and Criticism.

For The Messenger.

#### MORE THAN A PROPHET.

An Old Testament prophet truly John the Baptist was. As regards the divine import and the authority of his teaching, he takes rank with Samuel, Isaiah, Jeremiah and all the later spiritual seers of the chosen nation. The central and controlling idea, and the spiritual aim of their utterances he takes up, and to this idea and aim gives a definite expression, which is in sympathy and harmony with the scope of all Old Testament history.

But John is also more than Samuel or Isaiah. Not only is he one among many great prophets of the Lord. In an ascending scale of divinely commissioned men, John is the last one. He completes the preparatory work, which for ages was in process of accomplishment. Belonging to the preliminary dispensation of types and shadows, of promise and prophecy, he is the most perfect representative of the great truth taught by Moses, exhibited and foreshadowed by the ceremonial law, and breathing in the poetry, the moral wisdom and the chronicles of Abraham's posterity. What before was set forth partially is by him proclaimed fully. What was hidden or obscure, he brings forth into the light of day. The meaning of symbols and ritual observances, he pro-

claims in explicit terms: "Behold the Lamb of God which taketh away the sin of the world."

The spiritual meaning and the ultimate design of all the institutions of the Abrahamic covenant, and of a peculiar national history running through an age of two thousand years, was Immanuel, Jehovah with us. Of this divine-human principle, this ultimate purpose, John was the final and most glorious exponent. Animated and filled with the Messianic genius of the Jewish theocracy, he came as the living organ of that economy, and the greatest of all divine teachers. Coming in the faith and spirit of Old Testament prophecy, he perfected and finished the age of prophetism by announcing and introducing Him, Jesus of Nazareth, in whom the divine significance of all antecedent wonders, institutions and words stood forth personified. Occupying so high a position in divine revelation, and fulfilling an office so different from the mission of the long line of prophets who had preceded him, our Lord said of John: "Verily, I say unto you, among them that are born of woman, there hath not risen a greater than John the Baptist.

In the Baptist Abraham, Isaac and Jacob, and the twelve tribes of Israel, are revealed; that is, the vital principle of this unique nationality has ripened into spiritual fruit. In him Moses expresses the final import of his words: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." In John the ceremonial law and the Mosaic ritual proclaim the end of the brazen altar and the bloody sacrifices, the divine sense of the Aaronic priesthood and the Holy of Holies, and the spiritual freedom for which external limitations and theocratic tutelage were a preliminary discipline. In him the hope of the Psalmist becomes the joy of vision. In John all the prophets, as with one voice, bear witness to the infinite superiority of Jesus of Nazareth, saying: "This is the Son of God." In the person of the Baptist, in the functions of his office as the forerunner of the Messiah, by his preaching of repentance to multitudes in the wilderness, and by his words of testimony to the Lamb of God;—in the voice of this Elias crying in the wilderness: "Prepare ye the way of the Lord," the types and symbols, the conflicts and judgments, the promises and prophecies that mark the history of revelation from Abel to Noah, from Noah to Abraham, and from Abraham to the end of the prophetic age, all bear witness to Jesus as the Seed of the woman, the Son of David, the child of the Virgin; and thus usher in a new economy, a heavenly kingdom, the age of the dispensation of the Spirit.

Widely different as are the two covenants, yet both are fashioned after the same Messianic type. The old anticipates the new, and ministers to its superior glory. Of this spiritual ministration of the Mosaic economy, the mission of John is the true ideal. He baptized Jesus; and thus, in the name of Moses and the prophets, invests Jesus with the authority and the Messiahship of the Old Testament. Jesus thus consecrated, God the Father sealed. "Straightway coming up out of the water, he said the heavens opened, and the Spirit, like a dove, descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

### Communications.

For The Messenger.

#### HOW MUCH SHOULD WE RAISE?

That we, in the Reformed Church, need to address ourselves with specific energy and zeal to the improvement of our finances, is a plain case. This much, at least, must clearly be settled in the mind of all, who feel concerned about the reputation and growth of our denomination, and have an intelligent conception of what is needed to secure this desirable end. Hence it should be an easy matter for us to come to a definite conclusion about the amount we should aim at, as the lowest figure of our annual benevolent contributions.

The mother Synod of the United States has a total membership of not less than one hundred thousand. It covers the entire territory lying between the Susquehanna and the Delaware rivers, and at various points

extending beyond these boundaries; wherefore, it is larger and richer, geographically, than was ancient Palestine in its palmiest days. The people under its care and jurisdiction are not a community of millionaires, it is true; nor do they largely belong to those classes, which are constantly given to heavy financial transactions; but the main body of them are a substantial rural yeomanry, devoted to agriculture as a pursuit, and toiling daily for what they possess. It would not impoverish them, but do them good in more than one sense, if they would give the round sum of one hundred thousand dollars, and as much more as an enlightened public beneficence would dictate, for our various benevolent operations during the twelve months next to come. It is not likely, that this sum will be forthcoming, since the popular mind has not yet been lifted to so noble and generous a pitch; but had the training been firm and vigorous in that direction in the years gone by, our people would as readily offer that sum as they display their native generosity in other matters. And to think and say, that they cannot be brought up to financial munificence in benevolent enterprise, provided they are enthused and guided by a fair, broad-minded, and strong policy, is, to say the least, making them a very doubtful compliment. They are the equals, one may be allowed to suggest, of any other nationality on the face of the globe, in brain-power and in generous impulses; and they need but training and organization to bring their native endowments and material resources fully into the service of a most generous public Christian beneficence.

So much then for only one Synod, but that, of course, the oldest and the strongest. All the other Synods taken together will hardly have a constituency as large and as able as this one. If we put them down for seventy-five thousand, or one hundred thousand dollars more, and thus we get the sum total of one hundred and seventy-five thousand, or two hundred thousand dollars annually for carrying on our benevolent operations. This would make us grow and flourish like a tree planted by the rivers of water. It would gain for us increasing and ever-enlarging respect and influence, and it would make us strong and happy, and give us a reasonable hope for the future. Should it not then be made the fixed and settled policy, from henceforth, to aim specifically and pre-eminently for this high denominational position, and never to cease until it is reached, no matter what labor and sacrifice the process may require? No doubt it would be well to give special attention to this business in the theological course of students for the ministry. It will scarcely be denied, that it is fully as important as thorough scholarship in dogmatics, exegesis, church history, homiletics, or any other branch of the course. In fact, when the demands of our case are taken properly into consideration, this matter of benevolent financing ought perhaps to take a primary place in the curriculum, at least for a time, since it is evidently the pivotal fulcrum on which the balances of our future destiny must swing. And if such is the case in reference to the preservation of the Reformed faith in this country, in its broadest historical sense, it would be nothing short of downright folly, on the part of its defenders, to indulge in orthodox partisan theological hair-splitting among themselves and thus bring about the defeat and downfall of the very cause, which they so deeply cherish.

But all this may perhaps sound like wild theorizing, or seem like grasping in the dark after some Utopian ideal, which, under the circumstances, cannot be reached. If that is so and we must continue to go on in the old limping gait, shifting now this way, now that way, to keep above low water level, then the misfortune is certainly more serious to the interests that are made the subject of speculation, than to him who is endeavoring to inspire the popular Reformed mind with his own progressive and loyal ideas. Small bodies, limited in numbers, means, and territory, in the swift and wide-flowing stream of American religious life, have a hard struggle for existence staring them squarely in the face. Our sister Church of Dutch origin and stability has already found it hard to keep out of the organic embrace of some of her near ecclesiastical neighbors, in spite

of her general culture, her strong foothold in the metropolitan life of the country, and her enlarged benevolent spirit. Our larger numbers and more extensive domain, with less public spirit and beneficence, will hardly give us more power in the great battle for future existence and growth. In this contest, as in all similar ones in history, the strongest, most aggressive, and most intensely practical and positive force will rule the day, and all others will have to come in as auxiliary agencies in the triumphal march of the conquering power. No amount of dogged conservatism, if not coupled with a vigorous growth and flow of the beneficent Christocentric life-power of our Reformed faith, will save us from the merciless grinding of this historic mill. A tenfold increase in intensive vigor, backed up by a tenfold enlargement of our present pecuniary benevolent power, would not make us any too strong to meet the issue plainly set before us; what then must our end finally be, if in these vital potencies, we grow not at all?

It may be presumed, that the members of the Peace Commission, lately appointed by the Synods, are intelligent men, competent to take a fair and comprehensive view of the situation. Hence it will not be necessary for every one to rise and tell them, in advance, what specific measures they will have to adopt. Indeed it will most likely be best, for both them and all concerned, to keep within the bounds of genuine modesty and attempt but little in the way of formulating a peace. The movement, of which this Commission is the official outcome, has done its quiet work, and if it will only be allowed to continue on in its silent course, it will doubtless be productive of still greater and more satisfactory results. It has been specifically characteristic of the Reformed Church all along, to give a liberal scope to theological opinion, and especially not to limit the religious usages of her people by rigid enactment. It might possibly be, that she was even too liberal in this respect, and that she has laid too little stress on the importance of uniformity. Such are, however, her traditions, and if there is any necessity for breaking in upon this reigning irenic confessional temper at this time, it will be the part of wisdom to make the new departure as mild as possible both in quantity and quality. It may be safely asserted, that, of all the Churches in the land, perhaps not a single one is more fully united than ours on the basis of its recognized confessional standards; and if others sink their partisan and individual differences, in view of the greater ends and higher aims of a common faith, why should not we?

Once more let it be repeated, the specific work now before the Reformed Church in the United States is a masterly development of the genius of Christian beneficence. Her financial exchequer must be replenished and very positively elevated, if as a Church we mean to live and prosper. We trust the common sense and intelligent foresight of both the clergy and the people will lay hold of that fact, and never let it slip, while there is the least doubt about the possibility of the historical continuance of our organization, as a vital factor in the ecclesiastical make up of evangelical Protestantism. And if there should perchance be found some restless unruly spirits among us, who will attempt to recall the settled or worn-out issues of by-gone days, they can probably be best disposed of, by allowing them to discharge their theological wrath into the open air, until they cool down to the legitimate level of modern freedom, and learn to keep the unity of the Spirit in the bonds of peace.

I. E. G.

For the Messenger.

#### A LETTER FROM OUR FOREIGN MISSIONARY.

The 22d of October was a day of unusual interest to us. Not that every day is not interesting in this beautiful country; but last Wednesday, being the anniversary of our wedding, was a day of unusual interest. It was a day for retrospection, for thanksgiving and praise. It would have been unnatural to have spent the day otherwise; for our hearts were full of gratitude to God. For, from whom came the blessings of a good wife; our health, strength and protection; the inspiration coming from the good wishes, kindness, and prayers of friends we left at home; our pleasant and safe journey to this far-off but charming empire of the sea, and for the blessed labor of love for the salvation of a spiritually destitute people, but from Him, who is the giver of every good and perfect gift? How ungrateful, without the sacrifice of thanksgiving and praise, to have spent the day which natural-

ly recalled the same day, a twelve-month ago, which ushered in for us a new and higher order of life, which has since been attended with uninterrupted and singular blessing. How real, and natural, our ancient symbol of faith, which makes faith in Christ, develop into a life of thankfulness!

The Saturday evening previous, Mrs. G. called in the cook to have a *sakoshi hanashi* (a little talk) about appropriate preparations for the day. Finally, after ascertaining the extent of his ability in his profession, an *ichi-ban hira meshi*, (a number one noon meal) was concluded upon, which was afterwards changed to an *ichi-ban, ban meshi*, (a number one evening meal). The Japanese cooks, as a general thing, are fond of occasions of this kind, since it gives them an opportunity for displaying their ability in foreign cookery, of which they are rather proud. They must, however, have abundance of time, or they cannot do themselves justice. I may safely say, that a good faithful servant in America, will do more work in the same time, than three first class Japanese cooks. They are also specialists; a cook is a cook, and is not supposed to do much outside of his profession. The men do the marketing and cooking, and their wives, the housework. They are also likely to want a train of servants to wait on them.

Well our cook had from Monday morning to Wednesday evening to prepare a nice supper, for four of our friends and ourselves, which kept him very busy, and yet he had time to eat, and sip his tea, at intervals. Wednesday came, and the day was even more charming than the same day last year. There is something indescribably beautiful in these bright, clear, fall days. The atmosphere is so rare, and the sky a soft, mellow blue, contrasting finely with the abundance of evergreen which is everywhere to be seen. We generally take a short walk on the bluff after breakfast, before study hours; but last Wednesday, Mrs. Gring being busy, I walked out alone. On the way I met a *Nippon no Aye-ki-ga* (a Japanese florist). He stopped, and so did I, and began to talk about his flowers in Japanese. My intention often is to practice my Japanese rather than to buy, but, in this instance, I concluded to take two bouquets and sent them to the house for Mrs. G. Shortly after returning, Mrs. G. came into the study with a large tray of beautiful flowers, which a lady friend of ours, of the Dutch Reformed Mission sent, with her wishes, for many happy returns of the day. The day passed very quickly, and the time for our friends to come was at hand. They soon were gathered in the little study, and all was pleasant and cheerful.

Shortly after the tea-bell rang, and Mrs. G. leaving the room a moment, returned inviting all out to tea. This was the first occasion of the kind for us, and it gave us much pleasure to preside at our own table, surrounded by congenial friends, and spread with the bounties of a kind Providence. It is not necessary to say how much we wished our friends in America could be with us. After tea the company retired to the study, while Mrs. G. prepared a nice gift of the good things for our teacher and servants, that they too, in their way, might be happy as we were. Early in the evening, we could not help telling our friends how graciously God had cared for us during the past year, and that we felt constrained to offer our thanksgiving in a becoming service, in which we hoped they would unite with us. We began the service with an appropriate hymn, which our teacher had copied on the blackboard, from which we could all sing, Mrs. G. accompanying with the organ; then reading the 91st Psalm and the Scriptural duty of husbands to their wives, and the duty of wives to their husbands, we arose and repeated the Apostles' Creed. Then followed appropriate prayer, after which we all joined in the long metre doxology, and closed with the benediction by Rev. P. H. Correll, missionary of the Methodist mission.

After the service, we entered again in pleasant conversation, and inasmuch as most of us understood German, we were delighted in reading our sainted Dr. Harbaugh's famous "*Das Alt Shulhaus an der Krick*," which recalled much of our youthful experience and pleasure. Prof. Vael, recently from America, now engaged in the Methodist Seminary here, having a good knowledge of the German, enjoyed it very much, and to those who did not understand it, we made it intelligible in English. The evening was soon spent, and our friends left, much pleased, and wished us many happy returns of the day.

Thus was spent the day that commemorated that ever memorable morning of the 22d of October, 1878, in an upper room in Hagerstown, Md. The friends gathered there, were not among the friends gathered here to commemorate that day, yet, they were in our hearts, and memories, as well, though far separated in person, for the one purpose, dear to the heart of all—the speedy and universal establishment of Christ's Kingdom in all the nations of the earth.

Yours truly,

AMBROSE D. GRING.

Yokohama, Japan, Oct. 28.



## Family Reading.

## WAITING FOR THE MORNING.

REV. XIX. 7.

There is no roof in all the world, of palace or of cot,  
That hideth not some burdened heart, nigh breaking for its lot;  
The earth is sunk in pain and tears, and closer draws the gloom,  
And light or balm there can be none, till Christ the Lord shall come.

"O morn! when like a summer bird, my spirit shall go free;  
When I shall see Thee as Thou art, and be, my God, like Thee!  
Like Thee! like Thee! all spotless white—this heart, this will as Thine!  
O love of God! O blood of Christ! O grace and power divine!

"My Saviour, who doth know the thirst the longing spirit feels;  
O Bridegroom! now so long afar, why stay Thy chariot wheels?  
Were ever eyes so dim with grief, breasts so oppressed with care?  
Did ever hearts so yearn to catch Thy whisper from the air?"

Thou lonely one, lift up thy head, array thee for the feast;  
He that hath tarried long is near—the glow is in the East!  
O Morning Star! so soon to lead Thy chosen one away—  
O Sun of Righteousness! bring in the everlasting day!

## CHILDREN AND THE CHURCH.

## TRAINING UP CHILDREN IN THE WAY THEY SHOULD NOT GO.

The Hon. William E. Dodge stirred the Philadelphia Christians a few nights ago with some plain but very timely words. He was on the platform in a great meeting gathered to promote a General Council of Presbyterians, to be held in the city of Brotherly Love next fall. Mr. Dodge told them that the children of the Church are systematically taught to neglect the Church, and while the clergy and others are laying plans to gather their great men in council from all parts of the world, it would be well to look into a little matter in their own families and at their Church doors.

Mr. Dodge referred to the practice—now almost universal—of allowing the children to attend the Sunday-school, and then to be absent from the Church. His remarks on this habit, which he condemned most earnestly, were loudly applauded, the people being convicted in their own conscience, as the men of Jerusalem were when Jesus said, "he that is without sin among you let him cast the first stone."

I was going to Church last Sabbath morning, and as I approached it, a procession, or rather a throng of children, not infants, but boys and girls of ten and twelve years of age, with books and papers in hand, were pouring out of the lecture and Sunday-school room, and going down street, away from the Church. Had they been suddenly seized with illness, so that it was necessary for them to get home and into bed? Had the labors of the school been so severe that the poor things were exhausted, and must find rest and recreation without delay?

Mr. Dodge thought the children went home and spent the day in reading Sunday-school books, a large part of which, he said, were not fit to be read on Sunday or any other day. If they do spend the day at home, it is better than I fear, for in the case of the boys it is often true that the Sabbath is made a play-day, and the Sunday-school is the only hour of confinement to which they submit.

But it is not about the way in which the children spend the Sabbath that I am now writing. It is the fact that they do not attend church with their parents regularly, sitting in the same pew, and receiving the regular instruction of the sanctuary. The time was when this was the uniform, steady and excellent habit of all Christian families. It is not so now. It ought to be so again. The Sunday-school has led to the change for the worse. It should now lead the way in a reform.

Were I the pastor of a church in which this evil prevailed, I would break it up in two ways: first, by so regulating the Sunday-school that it should not hinder, but should positively help the children to attend the church service: and, secondly, by so enlightening the darkness of the parental mind that the sin and misery of the present habit should appear to the most benighted. I would show them that the church, the ordinances of God's house, the regular worship in the sanctuary, will prove to be more useful in the formation of character, and in training for usefulness and heaven, than the Sunday-school can be: that the church is the home for the soul of the child as well as for the parent, and for its power no human substitute has yet

been invented: that the habit of church worship should be formed in early childhood, and no means of pleasing or profiting the young are to be compared with it, or put in the place of it: and if but one, the church or the school, can be enjoyed, the church is to be prized and the school abandoned. This is the plain truth, and that is what we want.

Then there are two other matters to be attended to: the Sunday-school must not be held at such an hour as to make it tedious or trying for the children to go to church. It is quite likely that the modern contrivances for making Sunday-schools amusing have given them a distaste for the more solemn services of the sanctuary. If so, the amusement is a sin. The school should feed the church. Children ought to be led by one into the other: exposed to the preaching of the gospel, taught the ways of God's house, and brought up under its influence, with all its hallowed and elevating influences.

To make this service attractive to children, it may be that the preaching of the present day may have to be modified in some pulpits. But to be modified it need not be babyified. The namby-pamby twaddle talked to children, and called "children's preaching," is just about as palatable to them when they are old enough to go to Sunday-school as pap is to a boy of ten. Nothing is more attractive to a child of Christian parents than the Bible; itself a wonderful picture and story book, more wonderful than all others together; and he is a great preacher to parents who will hold up these pictures and stories to the entranced attention of the young.

Dr. Bevan says that in London he was wont to devote a part of each morning service to the special wants of the children, and so made them feel that they were an important part of the congregation.

Mr. Dodge was so thoroughly applauded by his Philadelphia hearers that he was sure they knew the state of things there to be just as bad as it is here in New York. And now I have a letter from a pastor in Baltimore, who tells me how it is in that fair city: he writes:

"The difficulty with us—and it is a very serious one—is that children are not brought to church as formerly, and as they certainly should be. It is a painful sight to see the large proportion of children who, at the close of the morning Sabbath-school, instead of going into church, go home; and what renders the evil more alarming, is that parents not only seem to make no effort to arrest the practice, but approve it; or, to say the least, apologize. The plea is that to go to Sabbath-school, and then to church, is too much for children; the confinement being so long as to prove neither healthful physically or religiously. Some even go so far as to contend that the Sabbath-school answers all the same as church-going, and is perhaps better adapted for children.

"Now as to the matter of physical endurance, is the present race of children more feeble and effeminate than were their fathers and mothers? The latter were trained to go to church as punctually as to Sabbath-school; and none of them were probably the worse, but very much the better for so doing. The plea is only one of the indications of the increasing flabbiness of the piety of our day.

"And as to substituting the Sabbath-school for the sanctuary, what will be the effect of this upon the church of the future? On Solomon's principle that the training of the child determines the character of the man, what will be the proportion of church-goers in another generation? The *New York Observer* of forty or fifty years hence will have to speak even more urgently than in the recent editorial on the 'Falling off of Church-going.' The Great Enemy does his work little by little, perhaps, but he does it; and whilst parents, church officers, and possibly pastors, are sleeping on this subject, the tares are being sown. From different and widely separated portions of our country the writer learns that the evil exists, and is, perhaps, increasing. Is it not time to call a halt? Take the children to church."

What more can I say than unto you has been said. Here is an evil that is sore under the sun: in the Sunday-school and the church: every teacher has a duty in the matter, and every parent and pastor. Their combined action can work a speedy reform.—*Irenæus, in the New York Observer.*

## FAITH.

The oldest religious poetry that we have—by "the prophet David," Moses, and others—is all inspired with this one glorious theme: "The world may seem against us, wicked men may seem to triumph, God's people may cry for a time, 'My God, my God, why hast Thou forsaken me?' but a reversal of this disorder is sure one day to come. There is One who sits serene above all this turmoil of waves and storms, and goodness, order, reason—we cannot prove it,

but we know it, we feel it, we dogmatically assert it—shall ultimately prevail." The oppressor may seem to flourish. The Syrian empire, or the Roman, may seem to be carrying all before them. But there is looming behind the veil another and a higher order. It only awaits God's time to be revealed, for history is subject to God's laws, and is no matter of caprice or chance. Man, too, will find that the little eddy of his own misused free will was being borne along the majestic slow-paced tide that issues in the sea. And they who have believed, who have gone out from an idolatrous world not knowing whither they went, who have trusted to the higher order and not to the lower, who have lived by the ideal, not the real, will find at last they are not deceived; that Christ, not antichrist, rules the universe; that reason, and not unreason, order, and not chaos, God and not the devil, are supreme, and must in the end be triumphant.—*Edinburgh Review.*

## DRESS WARMLY.

No defense against draughts is so perfect, says the *London Spectator*, as a common silk handkerchief tied over the head; and a silk vest or one of wash leather put on between the shirt and waist coat will keep the body more equally warm than a good fire. A wadded coat will enable the chilly man to sit and work anywhere indoors, and so will an extra suit of thin flannel worn during the whole of the active day. Just let any one who doubts what we say try the very simple experiment; when the chilliness becomes unbearable, put on a dressing gown over the ordinary clothing, and in five minutes he will be perfectly comfortable and ready for work; while he will not suffer as he fancies he will when he goes out of doors. The popular notion upon this subject is a mere delusion. You are not strengthened for outdoor work by shivering indoors, but rather weakened; habitual warmth, if not too great, being one of the best preservatives of constitutional strength. A chilly man might as well refuse blankets in bed because they would increase his sense of cold when he got up, as refuse warm clothing indoors because out of doors he would not be sensible of a pleasant difference, but to be and remain moderately and healthfully warm—to be insensible in fact, to ordinary differences of temperature.

## WHAT WE WOULD DO.

The prodigies of good we should accomplish under certain circumstances are somewhat marvelous. If we possessed the money of this one, the leisure of another, the strength and talent of a third, the firm health of our neighbor, the education of our first cousin, the experience of this friend or the happy temperament of that, mankind would be largely benefitted by our example, we fondly believe. We build castles with materials belonging to others, which would be a perpetual rebuke if they could only descry the towers thereof against their mental horizon. It is a kind of amelioration of our own infelicities and imbecilities to perceive how little the superior conditions of our fellows have availed them. We are not glad that they have wrapped their talent in a napkin instead of putting it out at interest, but we fancy it excuses our own shortcomings in a degree; if they failed, with such odds in their favor, what could be expected of us, already overweighted for the contest by poverty or infirmity, or by want of proper training? If we were as rich, for instance, as our great-uncle Cæsar, how differently we should employ our surplus income! We should send anonymous bank-bills to genteel and indigent families; we should increase the welfare of certain good clergymen *sub rosa*; we should replenish the coal-bins of widowed washer-women; we should order no end of water color drawings from the young women who are trying to keep their heads above water; we should even do violence to our own æsthetic taste, and purchase some of the crude work of artists not born to fame; we should plan pleasant surprises for poor shop-girls and teachers; we should pay seamstresses a little more than they demand, and remember the birthdays of poor relations. The value of our gifts should be great in proportion to the slender means of the recipient; we should not only educate certain youths who show signs of talent, but lend a helping hand to those who gave no sign, as being in the greater need of development, it may be; we should, moreover, have no picked-up dinners and wear no patched garments, while the naked and hungry are always with us. What languages we should master, what sciences should we not make our own, if we possessed the leisure of certain acquaintances! Does any flower blossom whose times and seasons we should not know? or any bird fly whose habits and notes we should not recognize? What acquaint-

ance we might cultivate with the literatures of the wide world, and what time might we not lend to the teaching of others? But the chief danger in thus considering the mote in our neighbor's eye lies in the fact that we are apt to become so engrossed in the analysis as to ignore the responsibilities of our own position, and leave room for others, even less favored of fortune than ourselves, to find similar causes of dissatisfaction in our use of our own advantages.—*Harper's Bazar.*

## "GOD'S PROVIDENCE HOUSE."

In a small, quaint English city  
On the banks of the River Dee,  
Is a queer old wooden building  
Of a style we rarely see.  
Five hundred years it has stood there  
In the narrow and stony street,  
Carved, over its oaken doorway,  
With a legend, strange and sweet.

The line has been kept so perfect  
It is read at a single glance;  
"God's Providence," so it sayeth,  
"Is Mine Inheritance."  
And if one should ask its meaning,  
He would hear this story told  
Of a dreaded plague in the city  
Which darkened its days of old.

It ravaged the homes of thousands,  
And the people wildly fled,  
Calling on God for mercy  
While mourning their many dead.  
In the street where this house is standing  
No other escaped the blow,  
And thanks for such special favor  
The legend is meant to show.

Each house and heart in the kingdom  
Inherits God's love and care;  
Yet seldom it shows such record  
As is carved on the cross beam there.  
Stand strong, old house, in Thy glory,  
Bearing witness as years advance  
That Providence, caring and loving,  
Is man's blessed Inheritance.

Congregationalist.

## A PLEA FOR NOISE.

"O Johnny!" cried a nervous mother, "do have some pity on my poor head! Can't you play without shouting so?"

Poor Johnny drew up the tape reins with which he was driving two chairs tandem, and called out in a loud, hoarse whisper:

"Get up! whoa!"

But at length, finding little pleasure in this suppressed amusement, he threw down his reins, and laying his hands on his breast, said, with a long breath:

"O mother, it's full of noise in here, and it hurts me so to keep in! Don't all little boys make a noise when they play?"

"Yes, Johnny, I believe they all do," replied the lady.

"O then, mother, dear," cried Johnny, in a winning tone, "please let me be a little boy."

We will join poor Johnny in his petition. Please, mother, let your sons be little boys when they may. Time is bringing on apace life's toils and cares. Let them have a free and happy childhood, that when their heads are low in the grave, they may point back to those days and say:

"We were happy children, for there was always sunshine where our mother was."

## DOMESTIC HAPPINESS.

The happiness of home depends in a great degree upon the way in which the marriage relation is regarded. If, as old Rutherford has it, the man considers that the woman was not taken from his head to be his superior, or from his side to be his slave, but from his side to be his companion and equal,—if so regarding her he confides in her judgment, looks to her in perplexity, considers that she has an interest in his business affairs, consults her on all important matters, lets her share in his pleasures and pursuits, and also in his purse, he lifts her at once to the place God designed that she should fill, her heart is fully satisfied, and he finds in her all that he asks for. Such women were Mary Somerville, Mrs. Agassiz, Mrs. Prof. Hitchcock, and many others we might mention. But let his idol fall from the pedestal where she was enshrined before marriage, and become simply the household drudge, nurse-maid, and seamstress, without the wages; having to ask for all she needs and often preferring to go without rather than to ask; thought too little to be conversed with, read to, confided in; the love to the husband dies out or is transferred to the children, happiness is sought outside of home, and the heart is left bitter and desolate. With many men the great charm in a woman is to have her clinging and dependent. So they take the "child-wife" Dora, and find too late it was an Agnes whom they needed. Men and women are essentially different—two distinct halves of humanity, making one perfect whole. Something must be sacrificed to make

that whole perfect. If, in the process of growing alike, there is some attrition, it is worth the pain. Women gain in strength and fortitude; men in depth and tenderness. "Why did you never marry?" asked a married lady of her charming friend. "Because I never found so splendid a man as you did." "Ah, but I took him in the rough, and have helped to make him what he is." There it is; each takes the other in the rough. And whether they become more rough and jagged, or polished corner-stones in the sacred temple of home, depends upon the spirit of mutual love and forbearance which each brings into daily life.

The mother, occupied with her children and household cares during the day, finds heart and brain heavy at its close. Yet it is a great mistake to meet her husband on his return from business with a sorrowful face, or to pour her vexations and annoyances into his wearied ear. Neither should the husband bring the gloom of the counting-house to sadden the fireside. That is a sorrowful home where the children stop their sports when the father appears, when he orders them at the least noise to be seated in different corners of the room, when he lies down on the sofa and all must be perfectly hushed, or sits before the fire and never speaks.

But if, in closing his front door, he shuts out business cares, how is his home gladdened by his presence. The children rush to meet him, they climb his knees, or sit beside him, and their pleasant prattle and the frolic that follows divert his mind effectually. The weary mother escapes for a quiet half-hour, and returns refreshed to preside with grace at the tea-table. This is the time for telling all the pleasant occurrences of the day, or laughing over its mishaps; reading such family letters as may be shared in common, and telling such items of news as may interest or divert the mind of each. Thus living out of self and for each other, life takes on added sweetness year by year; and home is a heaven of rest.—*Congregationalist.*

## CHILDREN.

The Athenians asked at their oracle how their commonwealth might be happy. They were informed that they would be fortunate if they did "hang the most precious things on their children's ears"—that is, if they trained them in truth and virtue. "Tell me," said Edmund Burke, "what are the prevailing sentiments which occupy the minds of young men, and I will tell you the character of the next generation."

The uncharitable man is the big load that charity must carry. He cannot answer your argument, but he can sneer at your motives. You reason well, but he knows you have a bad heart. Be kind to him, his deepest trouble is that he suspects himself to be in the wrong. He says, "I know," but means, "I doubt." The poor soul is in trouble and needs your prayers. His nervous weakness and mental narrowness are to be borne with; he cannot help either. Suffer long and still be kind.

## Useful Hints and Recipes.

**LUMPS IN STARCH OR GRAVY.**—How true it is that, if we observe and remember, we can learn something of every one we meet. A few days ago I learned from the poorest housekeeper I know something new to me—that salt added to the flour before the water, on stirring paste for starch or gravy, would prevent the flour from forming in lumps. Of course, I used to salt both gravy and starch, but I never observed the good results of adding the salt first.

**HINTS ON COOKING POULTRY.**—Steaming is preferable to boiling for tough fowls.

Remove the threads before sending roast fowls to the table.

In winter kill the poultry three days to a week before cooking.

Poultry and game are less nutritious, but more digestible than other meats.

Singe with alcohol instead of paper—a teaspoonful is sufficient for either a turkey or chicken.

Remember, much of the skill of roasting poultry in the best manner depends upon basting faithfully.

To give roast birds a frothy appearance, dredge, just before they are done, with flour and baste liberally with melted butter.

When onions are added to stuffing, chop them so fine that in eating the mixture, one does not detect their presence by biting into a piece.

Ladies doing their own marketing will do well to remember that young poultry may be told by the tip of the breast bone being soft, and easily bent between the fingers, and when fresh by its bright full eye, pliant feel and soft moist skin.



## Miscellaneous.

## MY WHITE CHRYSANTHEMUM.

BY SUSAN COOLIDGE.

As purely white as is the drifted snow,  
More dazzling fair than summer roses are,  
Petalled with rays like a clear rounded star,  
When winds pipe chilly and red sunsets glow  
Your blossoms blow

Sweet with a freshening fragrance, all their own,  
In which a faint dim breath of bitter lies,  
Like wholesome breath mid honeyed flatteries,  
When other blooms are dead and birds have flown  
You stand alone

Fronting the winter with a fearless grace,  
Flavoring the odorless gray autumn chill,  
Nipped by the furtive frosts, but cheery still,  
Lifting to heaven from the bare garden place  
A smiling face.

Roses are fair but frail, and soon grow faint,  
Nor can endure a hardness; violets blue,  
Short-lived and sweet, live but a day or two;  
The nun-like lily bows without complaint  
And dies a saint.

Each following each they hasten them away  
And leave us to our winter and our rue  
Sad and uncomfortable; you, only you,  
Dear hardy lover, keep your faith and stay  
Long as you may.

And so we choose you out from all the rest  
For that most noble word of "Loyalty"  
Which blazoned on your petals seems to be;  
Winter is near—stay with us; be our guest;  
The last and best.

## THE PIONEER STEAMSHIPS.

The man to whom England chiefly owes the establishment of her oceanic steam navigation was Isambard Kingdom Brunel. To his original genius, and to the honorable rivalry between him and the younger Stephenson, we are indebted for the broad-gauge railway, and, in no small degree, for the high speed of the locomotive. In 1819 an American ship of 300 tons burden, named the "Savannah," built at New York, with engines of small power, and paddles made to ship and unship, actually made two voyages across the Atlantic. But no serious steps thus to link together the two hemispheres were made until October, 1835, when, at a meeting of the directors of the Great Western Railway, one of the party spoke of the enormous length, as it then appeared, of the proposed railway from London to Bristol. Mr. Brunel exclaimed, "Why not make it longer, and have a steamboat to go from Bristol to New York and call it the Great Western?" The suggestion, treated at first as a joke, soon engaged the serious attention of three of the leading members of the board. A tour of the great ship-building ports of the kingdom was made in order to collect information. In the report of the result of the inquiry Mr. Brunel inserted a paragraph which laid bare the principles on which the success of oceanic steam navigation wholly depends. It was simply this, that the resistance to the passage of vessels through the water increases at a lower rate of progression than their tonnage. At equal speeds, a vessel twice the size of another will encounter four times the resistance. But its capacity, or tonnage, will be eightfold that of the smaller vessel. By a well-proportioned increase of size, therefore, it is possible to employ far more powerful engines, to carry enough coal for the consumption of a long voyage, and at the same time to have ample accommodation for passengers and goods. So true is this principle, that it is now admitted that the economical limit to the size of vessels is imposed rather by the dimensions of ports and harbors than by the exigencies of the shipwright. Speed, also, may be considerably increased by the employment of more powerful engines; the limit to ocean speed being imposed by another physical law, to the effect that the resistance increases as the cube of the velocity.

The logical soundness of Mr. Brunel's position was impugned by those scientific men of the day who were not engineers. At a crowded meeting of the mechanical section of the British Association at Bristol, in August, 1836, Dr. Lardner declared that a vessel of 1,600 tons, provided with 400 horse power engines, for a voyage to New York, must carry 1,348 tons of coal, besides the weight of the engines, which he put at 400 tons. "He thought it would be a waste of time, under the circumstances, to say much more to convince them of the inexpediency of attempting a direct voyage to New York."

Mr. Brunel's reply was the launch, on July 19, 1837, of the "Great Western" steamship. The length between perpendiculars was 212 feet; her load displacement was 2,300 tons; her engines and boilers weighed 400 tons, besides the 80 tons of water contained in the latter. After a narrow escape from fire, in which Mr. Brunel was picked up insensible, the vessel started from Bristol on Sunday, April 10, 1838, and struck soundings at Newfoundland on the ninth day. She arrived at New York on the 23d, with

200 tons of coal, out of her provision of 660 tons, still on board. Stimulated by the courage of the directors of the "Great Western," the St. George Steam Packet Company had bought the "Sirius," a vessel of about 700 tons burden and 320-horse power, which they despatched from Cork eight hours before the "Great Western" left Bristol. With the advantage of about thirty-two hours' start, including time and distance, the "Sirius" arrived at New York in the morning of the 23d, the "Great Western" arriving in the afternoon of the same day. "They were received," says an American writer, "with the utmost enthusiasm. They were saluted by the forts and men-of-war in the harbor; the merchant vessels dipped their flags, and the citizens assembled off the batteries, and, coming to meet them in boats of all kinds and sizes, cheered heartily." A few days later the two steamers started on their return to Great Britain; the "Sirius" reaching Falmouth safely in 18 days, and the "Great Western" making the voyage to Bristol in 15 days; the latter meeting with head winds, and working, during a part of the time, against a heavy gale and in a high sea, at the rate of but two knots an hour. The voyage occupied about half the time usually allowed for the sailing packets. Thus was inaugurated "a trans-oceanic steam service which has steadily grown in extent and importance. The use of steam-power for this work of extended ocean transportation has never since been interrupted." On the Cunard line of packets, between Liverpool and New York, there are now fifty steam vessels, with an aggregate amount of nearly 50,000-horse power, making the passage frequently in eight days. The use of iron and steel, the introduction of the screw-propeller, and the saving in fuel accomplished by the use of the compound engine, have brought the steam vessel to such a state of perfection that sailing vessels are now rarely built in this country, except for the purposes of yachting. —*Edinburgh Review*, Oct., 1879.

## HOW CLEMENT VIII. WAS ELECTED TO THE PONTIFICATE.

When Cardinals conspire to carry a man upon whom they have set their hearts they do not resort to clumsy and transparent tricks. They try bold and ingenious plans. The Imperial veto, for instance, has often been turned to account to clear the way for a man who, if proposed at once, would not have the slightest chance of election. A man is put up who is known to be obnoxious to one of the Powers. He receives within a few of the requisite number of votes, and is at once blackballed by, say, the Austrian representative. Another candidate, obnoxious to France or Spain, is then put up, voted for, apparently with great spirit, and vetoed by a French or Spanish Cardinal; and the course is thus cleared for the nomination of the man whom the majority of the conclave have set their hearts upon electing, and who has till now, therefore, been kept in the background. The veto can be exercised but once; and the object of these manoeuvres is to draw the sword from its sheath. France in 1823 wished to keep Leo XII out of the Papal chair; but a veto, if it is to be recognized by the conclave, must be put in before the canonical majority has been attained, and the scrutators, knowing the intention of the French Cardinals, and knowing also how the majority of the Cardinals intended to vote, counted in Leo with such adroitness that he was Pope before the representatives of the veto power could open their mouths to protest. Innocent X. was elected with a French exclusion over his head. Clement VIII. was excluded in three conclaves by the Spanish veto, and yet elected after all, and, to make his triumph complete, elected over the head of the Spanish nominee. Cardinal Santorio, the Spanish candidate, had, upon paper, the necessary majority of two-thirds of the college. His election was apparently secure. His friends carried him in triumph from his cell to the Pauline Chapel to receive the adoration of the Cardinals. The conclaveists plundered his cell. The Pope-elect graciously forgave all his enemies, and selected as his title that of Clement VIII. But his opponents, although in a minority, and apparently in a hopeless minority, detected at the last moment signs of weakness in the ranks of the victorious party, and meeting in the Sistine Chapel, one of the boldest of the Roman nobles, Cardinal Colonna, rose, and in a voice like Jove declared—"God will not have Sanseverina, neither will Ascanio Colonna." These bold words of Colonna turned the scale, and when the votes came to be counted the Cardinal of Sanseverina, instead of having thirty-six votes, had only thirty, and Cardinal Aldobrandino, although put up only as a supernumerary candidate, became Pope, and to emphasize his victory over the Spaniard took the title which Sanseverina had proclaimed as his own, that

of Clement VIII. It requires boldness and address to carry a candidate in the face of a veto and of a majority like this, but if the man is popular with the college, the wit of twenty Italians pitted against that of one generally ends in the defeat of the veto and majority alike. —*Macmillan's Magazine*

## DISCOVERY OF A COLOSSAL GOD OF THE PHILISTINES AT GAZA.

At Gaza on the 6th ult., an Arab was quarrying stone at a place about four miles distant from the town, and unearthed the marble figure of a man. The following are the dimensions given by an Arab eye-witness, namely: Three feet from top of head to end of beard; 27 inches from ear to ear; from top of forehead to mouth, 13½ inches; from shoulder to shoulder, 54 inches; from crown of head to waist, 81 inches; and 54 inches the circumference of the neck; the total height is 15 feet. The hair hangs in long ringlets down upon the shoulders, and the beard is long, indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder. I presume the statue is nude, though this fact is not stated. There is no inscription either on the figure or on the pedestal, and the latter is a huge block, carved in one piece with the god. It was found in a recumbent position, buried in the sand upon the top of a hill near the sea, evidently removed from its original site, which is unknown. Its estimated weight is 12,000 pounds. The Pasha of Jerusalem has ordered a guard to watch this interesting relic of ancient art and prevent injury by the fanatics of Gaza. I shall endeavor to procure a photograph of the probable god of the Philistines and mail it to you later, and I much regret the foregoing description is so meagre in details, but it is translated from a brief account of an Arab who possessed no archaeological knowledge. Judging merely from the "long hair and beard," I should be disposed to assume that it is an Assyrian monument commemorative of their invasion of Palestine. But it is premature to conjecture until further and more precise particulars can be had from Gaza.

## PROTOGRAPHY IN THE BANK OF FRANCE.

A most effective application of the science of photography to the detection of criminals has been adopted by the Bank of France. An invisible camera, with proper apparatus, is placed in a gallery behind the desk of the cashiers, who, when they suspect anybody of an attempt to swindle, give a private sign to an unseen operator, and he takes at once a portrait of the suspicious person while engaged in conversation by the cashiers. Several cunning forgers have been copied in this manner, and were astonished when brought face to face with their counterfeit presentments. Not long since, a man suspected of forgery was arrested in Marseilles; but he showed letters and brought witnesses (accomplices) to prove his innocence. They seemed so convincing that he was released, and was on the point of sailing for Alexandria, Egypt, when a detective arrived from Paris with a photograph taken at the Bank of France. He was re-arrested, and found to be the original of the photograph, which led to the discovery of various forgeries, and caused him to be sent to prison for ten years. —*Christian Advocate*

## THE PERSON OF ST. PAUL.

The concurrent testimony of tradition, and the oldest attempts at representation, enable us to summon up before us the aspect of the man. A modern writer, who cannot conceal the bitter dislike which mingles with his unwilling admiration, is probably not far wrong in characterizing him as a small and ugly Jew. You looked on a man who was buffeted by an angel of Satan. And yet when you spoke to him; when the prejudice inspired by his look and manner had been overcome; when, at moments of inspiring passion or yearning tenderness, the sun beamed out of that pale, distressful countenance; when with kindling enthusiasm the man forgot his appearance and his infirmity, and revealed himself in all the grandeur of his heroic force; when, triumphing over weakness, he scathed his enemies with terrible invective, or rose, as it were, upon the wings of prophecy to inspire with consolation the souls of those he loved, then, indeed, you saw what manner of man he was. It was Paul seated, as it were, on sunlit heights, and pouring forth the glorious poem in honor of Christian love, it was Paul withstanding Peter to the face because he was condemned; it was Paul delivering to Satan the insolent offender of Corinth; it was Paul exposing with sharp yet polished irony the inflated pretensions of

a would-be wisdom; it was Paul rolling over the subterranean plots of Judaizers the thunder of his moral indignation; it was Paul blinding Elymas with the terror of his passionate reproof; it was Paul taking command, as it were, of the two hundred and seventy souls in the driven dismantled hulk, and by the simple authority of natural pre-eminence laying his injunctions on the centurion and the Roman soldiers, whose captive he was; it was Paul swaying the mob with the motion of his hand on the steps of Antonia; it was Paul making even a Felix tremble; it was Paul exchanging high courtesies in tones of equality with governors and kings; it was Paul "fighting with wild beasts at Ephesus, and facing the lion" alone at Rome. When you saw him and heard him, then you forgot that the treasure was hid in an earthen vessel. Out of the shattered pitcher there flashed upon the darkness a hidden lamp, which flashed terror upon his enemies, and shone like a guiding star to friends. —*Canon Farrar*.

## Selections.

Modesty is to worth what shadows are in a painting; she gives to it strength and relief.

Gratitude is the throwing out of our hearts in the light of another's kindness.

Men seldom improve when they have no other models than themselves to copy after.

God makes the earth bloom with roses that we may not be discontented with our sojourn here; He makes it bear thorns that we may look for something better beyond. —*Ludlow*

Public opinion cannot do for virtue what it does for vice. It is the essence of virtue to look above opinion. Vice is consistent with, and very often strengthened by, entire subservience to it.

The union of matter and form makes a body; the union of body and soul together makes a man; and the union of man and Christ makes a Christian, and sap from this root makes him a growing one. —*Ralph Erskine*.

If we could make up our minds to accept the situation in which Providence has placed us, and then to do the best we can there, without repining, we might yet evolve some lovely creation out of our broken days. —*Christian Weekly*.

Did any one ever hear of a person, who, because there is counterfeit money in circulation, would have nothing to do with money? Why, then, reject Christianity because there are bogus Christians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered.

Hasty words rankle a wound, soft ones dress it. Forgiveness cures it, and forgetfulness removes the scar. It is more noble, continues Quarles, to avoid an injury by silence than to overcome it by argument. So, in hearing matters, keep thy tongue quiet. Five words spoken cost Zacharias forty weeks' silence. God is forgiving. Michael, a messenger of wrath, comes on one wing, but Gabriel, an angel of peace, on two wings. So runs the Jewish proverb.

## Science and Art.

NEW SUSPENSION BRIDGE.—A new feature in the way of a suspension bridge was recently seen across the Housatonic River, a short distance north of Falls Bridge. It was a single thread of a spider's web suspended from a tree on one side to some object upon the other, between 300 and 400 feet in length. How did the creature manage to get it across? It is conjectured that the engineering spider must have calculated the distance, spun a thread the required length, and then, at the right moment, have thrown it out, when it was carried on the wings of some favoring breeze to the opposite side, where it became attached.

PECULIAR PHOTOGRAPH.—The London *Lancet* says: "A remarkable phenomenon with reference to the photographing of a church weather-cock at Tenby, Wales, is reported. At the time nothing was observed by the artist but the object on which he was engaged; but on the development of the plate the image of a boat, with colors flying fore and aft, was distinctly visible about two-thirds up the spire—in a reverse position. The photograph was taken at a quarter past six, and about that time two gunboats were launched at Pembroke Dock. It is thought to be a mirage of one of the gunboats soon after launching."

NOVELTIES IN PAPER.—When the usefulness of compressed paper for railway wheels was demonstrated, two or three years ago, people asked, "What next?" The question can now be answered. The latest use of paper appears to be for chimney-pots. They are made in Breslau, and are light and durable. Before the paper pulp is moulded and compressed into the required shape, it is treated with chemicals, which render it non-inflammable. Specimens of paper and cloth made from the California cactus were recently exhibited before the Maryland Academy of Sciences. The cactus grows abundantly in many of our Western States and Territories, and it is found on arid soil where nothing can be cultivated. The success that has been met with in making paper from this plant is so marked, that the business will probably be attempted on a large scale.

A ROMAN WELL UNDER LONDON.—But a little way from Charing Cross, London, a narrow alley descends steeply toward the river. Turning into this by-way we reached an old brick house, in no respect differing from the thousands that surround it. Knocking at the basement door, a maid appeared and led us down a flight of stone steps into the cellar. Here, perhaps fifty feet below the level of the Strand, on what, in ancient times, must have been the side of a steep hill, is known as the "Old Roman Bath." It is an arched and vaulted chamber of brickwork, which antiquarians declare conclusively proves by its construction its Roman origin, filled with water so perfectly clear that at first we supposed

it to be empty, and that we saw the brickwork of the bottom through no other medium than that of the air. The bath is thirteen feet long, six feet broad, and the water stands at a depth of nearly five feet. It is not only marvellously clear, but deliciously cold. I do not wonder that in this land, where ice is a costly luxury, people throng to the old Roman spring to drink. In the same building is another bath, evidently of later construction, which tradition attributes to that Earl of Essex who was the favorite of Queen Elizabeth. The latter is used for bathing, as numerous limp garments hanging on the wall bore witness, while the former is kept as a reservoir of drinking water only.

## Personal.

Rev. E. Belfour, of Chicago, has been called to the English Lutheran Church at Pittsburg.

The Rev. Dr. J. A. Brown, president of the Theological Seminary at Gettysburg, was stricken with paralysis a few days ago.

It is said that Dr. John Hall, of Fifth Avenue Presbyterian Church, New York, received \$10,000 for marriage fees during the past year.

The Rev. Dr. C. P. Krauth, Vice-Provost of the University of Pennsylvania, has been requested by the Pittsburg Synod of the Lutheran Church to undertake the preparation of a life of Martin Luther.

The venerable Dr. John Lord met the other day in Boston with an accident that came very near being serious. On the way to the platform whereon he was to lecture, he fell down a flight of stairs and was severely cut on the forehead.

Christina, of Spain, is described as having looked exceedingly beautiful in her bridal costume, her auburn hair adorned with orange buds, and her slender figure draped in lace. She was pale and nervous, and kept her pretty gray eyes cast down.

The Empress Eugenie, a widowed, childless and broken woman, has little comfort in her wealth, which grows as if in mockery. Her late mother's will gives to her the largest share of the Countess's fortune, the rest going to Eugenie's brother-in-law, the Duke of Alba.

Mrs. Martha Washington was a plump, pretty, springy little woman in her youth, but settled down into a plain, domestic wife, who looked sharply after the servants. She was far from an educated woman, and, though she kept her own accounts, was a very poor speller.

The Ameer of Afghanistan has a considerable foundation of education and an evident power to receive new and correct impressions. He possesses a very fair acquaintance with European and Asiatic geography, and makes shrewd remarks on Russian and Persian politics.

## Books and Periodicals.

POETS' HOMES. Pen and Pencil Sketches of American Poets and their Homes. By Arthur Gilman and others. Second Series. Quarto, \$2; gilt edges, \$2.50. Pp. 232. D. Lothrop & Co., Boston.

This is an attractive volume, chatty and very full accounts of Oliver Wendell Holmes, William Cullen Bryant, Ralph Waldo Emerson, Col. Paul H. Hayne, John Boyle O'Reilly, etc. Each fully illustrated.

LITTELL'S LIVING AGE. No. 1852, December 13, 1879. Contents.—The Philosophy of Color, *Edinburgh Review*; St. John's Eve, *by the author of "Patty"*; Professor Clifford, *Fraser's Magazine*; An Elderly Romance, *Cornhill Magazine*; A Siding at a Railway Station, *Fraser's Magazine*; Galileo and the Application of Mathematics to Physics, *Nature*; Congenial Wastefulness, *Spectator*; Poetry. Published every Saturday by Littell & Co. Boston.

CHRISTMAS PIE. By Ella M. Baker. Boston: D. Lothrop & Co., pp. 322. Price, \$1.25.

This is a beautiful book with six illustrations, and good, pleasing, easy reading. It will greatly interest the young.

AROUND THE WORLD WITH GENERAL GRANT. By John Russell Young. American News Company: Philadelphia, 907 Arch St., Second Story Front. The Thirtieth number of this finely written and beautifully illustrated work has been placed upon our table. It fully sustains the character given to it in previous notices.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics. December, 1879. Contents.—The Month: Why the Turks love Russia and hate England, Agrarian Agitation in Ireland, Personal Politics in France, Abolition of Slavery in the Spanish Colonies, Results of the November Elections, The Negro Vote for Repudiation in Virginia, Tilden and Grant as possible Candidates, Secretary Schurz and the Utes, Indation under Resumption, Mr. T. B. Potter's missionary labors in behalf of Free Trade, Our Woolen Industries, Arson under the microscope in the Hayden Trial, The Impulse given co-operation by Mr. Holyoke's visit, Mr. Marlowe of the *Highlander*, among us, The Race for Economy in Philadelphia and its Dangers, St. Petersburg, Col. Wickham Hoffman; Bi-Metallism, Hon. Wm. D. Kelley; Our Welcome Sojourner, David Solis Cohen; The Present Position and Prospects of Political Economy, Professor John K. Ingram; A German Post, New Books, Books Received, Table of Contents, Vol. X. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia; London, Trubner & Co.; New York, American News Co.; Berlin, A. Asher & Co. Terms, \$3.00 Per Annum; Single Numbers, 30 cents.

The following is a part of the contents of THE PREACHER AND HOMILETIC MONTHLY for Dec. No. Sermon—"God's Providence," by A. B. Jack, D. D.; "Christ's Texts as a Preacher," by Joseph Parker, D. D.; "Holy Love Superior to Gifts," by Rev. A. H. Coolidge; "God's Presidency over All Things," by R. S. Storrs, D. D.; "The All-Sufficiency of God's Help—Illustrated by Scriptural History," by William T. Findley, D. D.; "Divine Faithfulness in the Promises," by John Miley, D. D.; "Limitations of Human Greatness," by J. B. Thomas, D. D.; "Christ, the Smitten One," by Rev. Charles H. Spurgeon; "Ordination Service: 'The Inadequacy of Human Culture,'" by Rev. William Chalmers; The Lecture Platform: "Abelard and St. Bernard," by R. S. Storrs, D. D. Also "The International Sunday-school Lessons—Homiletically Considered," by Rev. D. C. Hughes, "Brotherly Talks with Young Ministers," Paper No. III., by Theodore L. Cuyler, D. D.; "Elements of Mr. Moody's Power as a Preacher and Christian Worker," by Rev. David Winters; "Prayer Meeting Service—Themes Considered," by Lewis O. Thompson; "Prayer-Meeting Topics for 1880," "Ministers and Money Matters," First Paper, by Chas. F. Deems, D. D., LL. D.; Sermonic Criticism—"A Sermon Criticised," "Originality in the Pulpit," "A Sermon not a Work of Art," "The True Test," "Conventional Speech," Vocal Culture—"Questions Answered," Our National Thanksgiving—"Hints at Facts for Addresses," Preachers Exchanging Views—"Hints as to a Pastor's Library," "A Busy Clergyman—An Interview," "Clergymen's Sore Throat—A Remedy," "Cheap Stationery," etc., etc. This Monthly has attained to great popularity among clergymen of all denominations. I. K. FUNK & CO., New York. \$2.50 per year; 25 cts. single number.



## The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.  
 Rev. S. R. FISHER, D. D.,  
 Rev. T. J. BARKLEY,  
 Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, DECEMBER 17, 1879.

## THEATRES AND CHURCHES.

Some time ago, the *Christian Intelligencer* feared it would be regarded as heretical for its declaration, that play-actors were not past redemption, and that histrionic talent was a natural gift that might be put to good purpose; but there was a great deal of good sense in what our contemporary said.

We do not wonder that Christian people should enter their most solemn protest against many forms of popular amusements; for not only has their general influence been demoralizing, but they have been properly set down as a "Crime-cause." It may be, however, that the denunciations have been too general and sweeping. At any rate, this outcry has not abolished the stage. Popular lectures have not taken the place of the drama, and "Pinafore" has run away with church choirs.

Of late we have noticed a disposition in some quarters to change tactics, and go to the other extreme. The performances of the theatre are to be brought into the churches. Uncle Tom's Cabin, was recently re-arranged, and so patented or copy-righted, as to allow it to be performed only in places of worship, or lyceums. Mr. Eggleston was to dramatize Bunyan's *Pilgrim's Progress*, under the same limitations. Both of these enterprises, we understand, have practically failed. The first at least was not a success and had to be taken from the "boards," because of some disagreement with one of the principal performers, in matters of finance. But here comes a floating paragraph, which tells us a religious question in Chicago is, whether or not there was dancing in the Ada Street Methodist Church. The cantata of *Esther* was performed by members of the congregation. Afterwards, an influential brother published a card, in which he said:—"Vastly ennobling was the scene! The youthful members and probationers (among whom was the church class leader) dressed in gaudy theatrical costumes, and performed their respective parts in dancing. Does not the discipline of the Methodist Episcopal Church expressly and positively forbid dancing? For several weeks prior to the opera, the church has been open evenings for the rehearsal of its actor members. Very commendable, indeed, to see church members engaged in taking their first lessons in dancing in the house of God. Alas! alas! has the time already arrived, when the house of God is to be converted into a dancing academy, and the church open for theatrical performers?" But Pastor Adams denies, that there was any dancing, though he says:—"In a certain part of the oratorio, two young ladies, entering from different sides of the platform, approached the King with a gliding motion. I am willing to confess that the motion was not a walk; but I am equally sure that it was not a dance."

The above will suffice to show, the drift of things, among those who think the best things should not be given to the Devil. That maxim is all right; but when sacred music even, goes into churches art-end foremost, and amusement or money-making rather than the worship of God is the ruling idea, the Devil is often served rather than defeated. To say no more, it certainly will be the least of evils to keep the drama pure, and patronize it outside of the house of God, rather than admit it there under the plea of reclaiming it in that way. For it is certain, that the theatrical element will preponderate, like the watering place element in modern

camp-meetings. The evils of the drama are not necessarily corrected, by putting certain things in sacred places. The "Passion Play" of "ye olden time" ran into the grotesque and profane, and made ribaldry of the holiest facts, without raising the people to a sublime and reverent sense of what they involved.

Theatres are not simply a cause of evil. They are an effect; that is, their immoral presentations are kept up, only because there is a demand for such things among the people. But for that, they would die out for want of patronage. The demand for this titillating stuff in churches is due to popular lectures, sensational preaching and buffoonery in the pulpit, under the plea of attracting men to the declaration of the pure word of God. The process has been going on for a long while, till now it is hard to hold the people by the simple gospel. Among the young, especially, religion has become such a pill, that it must be coated with sugar to make them swallow it at all. And even the literary confections are adulterated and painted with a view to greater show and more effective proselyting. As an evidence of this, we notice that the Sunday Schools which denounce the simple service of Song and Praise at Christmas, in connection with gifts, generally substitute comic recitations, ridiculous dialogues, and Santa Claus performances, which fall below the dignity of many exhibitions in worse places.

## LET THE PEOPLE HEAR IT.

The "Pastoral Letter" issued by the "Peace Commission," should now be read to all the congregations. The people who have been so much disturbed by supposed differences, should be made acquainted with the points of real agreement.

## THAT THANK-OFFERING.

There seems to be a general approval of our thought expressed last week, that there should be some special thank-offering to God in view of the success of the Peace-Commission; but it is just as likely as not, that the occasion will pass by without marking the event in that way, simply from want of some plan that will secure concerted action. This seems to be a difficulty in our Church—want of organization that will draw out the contributions of the people, and make them to bear upon a given object at a given time. Often when one person or congregation has made especial effort, it has found no one to second its movement; the general object is not attained, and those who have been most liberal are discouraged. In late years, this has resulted professedly from well-known distractions; but we hope this want of unanimity will now disappear.

We are certain, that the people are willing to do a great deal more than they are doing, if only the wants of the Church are properly laid before them. There are now ten thousand individuals in our own communion, whose hearts have been made so glad by prospects of peace, that they would give one dollar each, if there could be some understanding among them; but concert of action cannot be effected without time and labor. It would, therefore, be better if pastors and consistories would take the matter in hand, and get contributions in larger or smaller amounts from all the people during the month of January. The Potomac Synod has already provided for a collection for missions, and if the congregations in other Synods would fall in with the movement without waiting for Synodical or Classical arrangement, more than the amount proposed could be raised, the Boards would be relieved, and much anxiety avoided. Only let it be understood, that the congregations should be canvassed and a special effort made.

Part of the money for missions has been already promised, in given cases, but that should make no difference; the amount that could be raised by the general effort we propose, would more than cover that, and petty care would be done away with. This would not stand in the way of contributions to other objects. The Orphans' Homes, for instance, could be attended to by the children of the

Sunday-schools. Will not the officers of the Boards of Missions speak out upon this general subject?

## THE LATE REV. HENRY HOFFMAN.

As announced in a previous issue of the MESSENGER, the Rev. Henry Hoffman departed this life at his residence, in Monroeville, Clarion County, Pa., on the 27th of November last, in the 65th year of his age. As promised, we avail ourselves of the earliest opportunity, to present to our readers, a brief sketch of his life and labors.

He was born in Chester County, Pa., on the 7th of July, 1814. His parents were Henry and Elizabeth Hoffman. He was devoted to the Lord in baptism in infancy, and religiously trained by his parents. At a proper age he was confirmed at the Vincent Church in Chester County, by the Rev. John C. Guldin, then pastor of the Vincent and affiliated congregations in Chester and Montgomery Counties. At an early age, his attention was drawn to the Christian ministry, as his proper life work. Accordingly after attending to the necessary preliminary studies, he entered Marshall College, at Mercersburg, Pa., and graduated in that institution in 1842. He then entered the Theological Seminary at the same place, and graduated in it in 1845. In the same year he was licensed to preach the gospel by the Lebanon Classis.

In 1846 he took charge of five congregations in Armstrong and Clarion Counties, residing at Reedsburg, in the latter county. These congregations were then connected with the Westmoreland Classis, by which also he was ordained to the work of the ministry. He thus became, as it were, the pioneer minister of the Reformed Church in this particular field. He was joined two years later in the work, in the same general region, by the Rev. L. D. Leberman; and still one year later by the late Rev. D. B. Ernst, Rev. Dr. George Wolff, and J. B. Poerner, to whom also were added the following year, Rev. J. S. Shade, H. F. Hartman, and Martin A. Smith, who, with the Rev. Mr. Miller, who had been laboring some years at Harmony, Pa., Rev. Benj. Boyer, the pioneer of all the ministers in North Western Pennsylvania, and the Rev. J. C. Henneman, of Jefferson County, constituted, the then recently organized Clarion Classis. He continued to labor in this field until 1855, when he transferred his relation to the Susquehanna Classis, and was placed by it as pastor over the Shamokin charge. In 1858 he was transferred to the Berwick charge, in Columbia County, Pa., where he is reported as serving as many as twelve congregations, and where he remained until 1862, when we find him in charge of seven congregations, and residing at Conyngham, Luzerne county, Pa. In 1870, he returned to Clarion county, laboring for five years in the Shannondale charge, and then, in 1875, resuming his labors in his first pastoral field, in the service of which he ended his life.

In 1848, he was married to Barbara A. Lutz, a daughter of William Lutz, of Reading, Pa., who survives him. Six children were born unto these parents, three of whom preceded the father to the eternal world. The last of these, a married daughter, died only two weeks prior to her father's death, a notice of whose decease also appears in our obituary columns. She resided a distance of twenty miles from her parents, and it was a cold contracted in attending her funeral, that brought on an attack of kidney disease, which ended in his death, after six days' suffering.

The deceased was very unassuming in his tastes and habits. He was, however, a most earnest and indefatigable worker, and much success accordingly attended his labors in the several charges to which he devoted his energies. He was greatly beloved by his own people, and much respected also by all to whom he was known. His ministry extended through a period of thirty-four years, and throughout the whole of it, he was abundant in his labors.

His funeral took place at the Monroeville Church, on the 29th of November. The funeral sermon was preached by

the Rev. W. C. B. Shulenberg, of St. Petersburg. Rev. J. M. Evans, J. J. Pennypacker, and J. B. Thompson were also present, and participated in the services. A large concourse of people was present. A strong attachment to the deceased pastor was evinced by his people, as well as much sympathy shown for his bereaved family. May the deeply-afflicted widow and orphans find Him to be an ever-present and all-sufficient help, who has promised to be a father to the fatherless, and a husband to the widow!

F.

## ORGAN DEDICATION AT ST. PAUL'S CHURCH, LANCASTER, PA.

The St. Paul's Church at Lancaster, Pa., recently purchased a new pipe organ, at a considerable cost, which, however, was all provided for by monies secured in part by subscription, and the remainder through entertainments given by the Young People's Social and Literary Society, attached to the congregation. The instrument is represented as being a very superior one, having two manuals and fifteen speaking stops, arranged in Great, Small, and Pedal organ. The services connected with the dedication of the organ took place on Sunday, the 7th of December. A full report of them is contained in "The New Era," from which we gather the material for this notice.

The dedicatory service proper was performed by the pastor, the Rev. Dr. J. B. Shumaker. After the invocation and singing, he read the 148th Psalm, following it with prayer. He then delivered the dedicatory address, in which he dwelt upon the beauty and efficacy of music in the praise and worship of God, showing that, in ancient times, instruments of music were much used in the worship of God. At the close of the address, the congregation arose and united in repeating the Apostles' Creed, led by the pastor, after which he offered the dedicatory prayer, and the congregation then still standing, sung the long metre doxology.

Rev. Prof. Joseph H. Dubbs, D. D., preached the sermon in the morning. It was based on Psalm 150: 6. "Let everything that hath breath praise the Lord; praise ye the Lord." A pretty full sketch of the sermon is given, which is highly interesting, and it would afford us pleasure to transfer it to our columns, did not our limited space forbid.

In the evening, the members of the First Reformed Church united with the St. Paul's congregation in the services. The sermon was preached by the Rev. J. A. Peters, based on Philippians, 4: 4. "Rejoice in the Lord always; and again I say, rejoice." He dwelt principally upon the nature of music, and the important position it occupies, in connection with divine worship. It is represented as having been an able and highly interesting discourse.

The services were all well attended, and the deepest interest prevailed throughout. The church was handsomely and appropriately decorated for the occasion. The music was varied and well chosen, and rendered in the very best manner, being highly creditable to all who participated in it.

F.

## Notes and Quotes.

At the sixth anniversary of the Reformed Episcopal Church, Madison Avenue, New York, the photographic portrait of the late Bishop Cummins, which hung behind the pulpit, was surrounded by a garland of flowers, and a cake frosted and surrounded by six wax tapers, rested on the piano. We thought it was just that kind of flummery the Reformed Episcopal brethren wished to get rid of.

We do not know, that all our readers pay much attention to what is printed on our Family page, but we wish every parent and guardian especially would turn to it this week, and read the article from the pen of Dr. Prime, which we copy from the N. Y. Observer. It may help to open their eyes, to the false idea, that the Sunday-school is the Children's Church. The danger to be apprehended just now is, that Sunday-schools, valu-

able as they are may, if not kept in their proper place, stand between the family and the Church, by assuming the functions of both and performing the duties of neither.

## DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missions during Advent and the Epiphany Period.

It will be remembered, that our three Eastern Synods, at their recent meetings, recommended to all our congregations to take up collections for the relief of our missionaries during the Advent and Epiphany periods. A similar request was made two years ago, which was attended with good results; the asked-for relief came at a time when it was much needed. It was then hoped, that systematic giving for missions would so increase, that we might dispense with special appeals for relief. Thus far this expectation has not been realized. The ordinary collections last year fell short of the receipts of the former year, so that, unless the Board is relieved in some way soon, our missionary operations must seriously suffer during the coming year. The winter is at the door, our treasury is empty, and our missionaries need their small appropriations for food and clothing. As most of our ordinary contributions for missions are made during the spring and fall, little or nothing from this quarter can be expected during the winter. Hence, unless aid come in some other way, there will be suffering in the homes of many of our brethren, who are making sacrifices for the kingdom of God and the upbuilding of the Church. Something, therefore, ought to be done in a special way, and we hope, that ministers and congregations generally will say, it shall be done.

In the three Synods represented in the Tri-Synodal Board, there are 802 congregations, in very few of which the people would refuse to give something for the object mentioned, if requested to do so. In most of them, if not all, a collection amounting to five dollars could be secured. Any one could calculate how much that would amount to. It would at once relieve the Board of its financial pressure, and spread a general feeling of encouragement throughout the Church, especially among the friends of missions. Can it be done? We do not see any good reason why it should not. The only real difficulty, as we apprehend it, would be in affording the people an opportunity to do their part. If there is no public collection, they will not give in that way as a matter of course. If there is, they will do something. We know of congregations that would not give five dollars, if a collection were asked, because their collections seldom, if ever, amount to that much; but we know of many that would give much more, because they always give more. From this it appears, that if the strong and the weak unite their strength, the object contemplated will be accomplished without difficulty. Let no minister or consistory, therefore, excuse himself or themselves. It is a call upon them amidst the winter's storm, from the Lord's poor, to give them a loaf of bread.

We sometimes feel sad at the meagreness of collections for missionary purposes, when all the surroundings, the church, the audience, the music and the earnestness of the worshippers, would seem to justify a different result. Frequently it has occurred to us, that such failures are owing to some sort of mismanagement, or that the people have not been properly prepared, so as to make the offering a successful one. To some extent, at least, like other things, collections ought to be worked up in advance. We know of ministers, who are accustomed to speak to some of their members privately, before they invite them publicly in the church to give. Their collections are always large, liberal and generous. A casual remark or a simple suggestion has sometimes secured a five or a ten dollar gift, which probably would not have been made, if attention had not been turned to it previously. Once we were present at a harvest service in a rather small congregation, where we found some of the elders and others, previous to the service, under a shade tree, discussing the question how they could make the collection of the day a large and respectable one. They were successful. Before they went into the church, they agreed to enlarge the margin of what might be considered a small collection, by their own contributions. It was a pleasant day and a pleasant meeting. In this way it seems to us, elders and others might render themselves very useful to their churches, and relieve their ministers of much care and anxiety.

We might urge many reasons, in addition to what has already been said, why there should be a general concert of action in carrying out the recommendations of the Synods. We will mention only a few of them briefly.

1. The season of the year is one that should prompt us to benevolence and charity. It brings to our minds God's greatest gift to man, the advent of His Son and His manifestation to the world. This should prompt us to give. Even the world feels this, and does not forget to devise and make presents. It is a period of gift-giving. Why, then, should the missionary, in his useful work, be forgotten? Let him and his family come in for a part of the feast. They are worthy and honorable guests.

2. The abundance that has crowned the year, and the rising tide of prosperity, should prompt in us a generous liberality. We have all suffered more or less during the hard times, and yet we did not withhold our alms. So now, as times improve, and the future is more promising, let us make a note of it, and remember the missionary, to whom the times are still hard.

3. As we have laid our hand to the plough, we ought not to look back. The soil of this world is rocky and hilly, and, if the Church is to plough it aright, its attention must be constantly fixed on its proper work, else disaster must be the result. The Reformed Church of late years has taken hold of the missionary work with no ordinary degree of earnestness, and is doing something in that direction, but it will not do for her now to look back, to abate her zeal, or allow her present advanced position to be given up. Her only course in these premises is to go forward and make advances. Temporary obstructions should be overcome, in order that we may gain a higher and broader range.

4. It is due to those concerned, the Board as well as the missions, that the Church should supply them with the means of carrying out her instructions. She entrusts her work to her servants. She places the burden on a few of them as her executive officers, and



in addition to their proper work, lays a large share of the responsibility. Under these circumstances, she ought to sustain and furnish them with the means of executing her own orders. In emergencies her supply should come freely and generously, and in proportion to the necessities of the case. The present is such a call upon her reserve forces for help. Brethren, we are here fellow laborers, called to bear one another's burdens.

5. With the return of better times in worldly things, there will be, we may now hope, also the return of better times in our beloved Church. The work of reconciliation has been going on encouragingly. The Peace Commission has met, and with a singular degree of unanimity, united upon their report, which, no doubt, will do much in giving strength and tone to the peace movement. The era of good will and kind feeling seems to be looming up before us, so that we truly have reason to be thankful. We seem to be getting out of the woods, not entirely, it may be, as we probably never will, but far enough to pause, look back, and thank God for what He has done for us. In these circumstances, would it not be well for us, as a people, to show our gratitude to God in some way, and bring our offerings to the sanctuary, after escaping from the sea of past discord? It would go very far to strengthen the peace sentiment so to do. We propose, therefore, that during the Advent and Epiphany periods, all our churches make a thank-offering to God, because one difficulty in their way hitherto is passing away.

**Missions in Boston.**  
We do not propose here to state any new facts in regard to the interests of the Reformed Church in Boston. We have done that already to large audiences publicly at the meetings of the Synods. We have also said a good deal in private. We now simply wish to refer to the strong appeal of Dr. S., in the last MESSENGER, to this greatly distressed church. We, and we might mention others, also, who were on the ground, do most heartily endorse all that has been said about our duty as a denomination to the church in Boston in the earnest article referred to. Will nothing be done for this interest until it is too late? We hope not. We commend the direct and expeditious manner, in which it is proposed to avert the threatened ruin of our Church, not only in Boston, but, as we fear, also in entire New England, prospectively. Yes, let contributions be sent directly, and without delay, to Rev. L. B. Schwartz, 157 Charles street, Boston. We have many members, whom the Lord has favored, who might here do a work, which would gladden their hearts, whenever they hear of Boston, or read of it in the papers.

**A Friend of Missions Passed Away.**  
Brother Henry Hoffman, a friend of missions, one of the earlier graduates of our college, has, it seems, left us. He was well known in the Church. He was always a faithful and useful minister in all the different fields in which he labored. He had many difficulties to encounter when with us he was a student in the college and seminary, doubting, at times, whether he had a call to the ministry; doubting, also, whether he was a Christian, and fearing, at times, that he had committed the unpardonable sin. Such gloomy feelings passed away, however, after he once got into the ministry. So he told us not long ago. As he watered others, so he also was watered. After he had passed through many spiritual conflicts, he was prepared to assist others out of similar difficulties. We had not the pleasure of often hearing him preach the gospel, but we doubt not that he did it faithfully and earnestly. The statistics of his Synod show that his efforts were not in vain. His people responded to his appeals and gave of their substance for benevolent purposes. As he pleaded for the missionary cause, they did not hold back, but sought to do their part with their pastor in extending the Redeemer's Kingdom. His garment will, no doubt, rest on them, and his spirit live with those whom he sought to quicken and revive in their Christian calling. He loved the Church and her institutions. He rests in peace and his works do follow him.

**Quarterly Reports.**  
All the missionaries under the care of the Board will please remember to forward their quarterly reports to the Board by the first of January next.

#### QUARRYVILLE.

Sunday, Nov. 23d, was a day of thanksgiving for the Reformed church, Quarryville, Lancaster county, Pa. The people met in solemn assembly to renew the consecration of their house of worship. The old decaying cupola had been taken away, and a tasteful belfry erected in its stead, where a sweet-toned bell now calls the people, far and near, to the worship of God in His sanctuary. A new reed organ was substituted for the old one. Various other improvements had been made in the interior apartments of the church; the total cost amounting to five hundred and thirty dollars. A large sum this was for a small congregation, the majority of whom are poor. But the required funds had been subscribed and paid, the small sum of fifty dollars excepted, which was promptly contributed on this day of rejoicing.

Four years ago, when the present pastor, Rev. D. B. Shuey, was installed, the congregation was greatly reduced in numbers and distracted. Indeed, at one time the prospect of recovery seemed to be hopeless. The causes of the decline, it is not necessary now to speak of. What is more becoming, is to give thanks to the Great Head of the Church for His restoring grace. Elders Hensel and Leffler stood firm in the dark hour of trial. The pastor has been faithful and laborious. Gradually the scattered members of the flock have again been gathered around this nucleus, and a number from the outside have been added. At present there are upwards of fifty communicant members.

In the evening, the Lord's Supper was celebrated. All the services were largely attended. Once more, as in years gone by, the Reformed church at Quarryville is prosperous. Her prospects are more cheering than they have been for many years.

E. V. G.

#### CONSECRATION AT SUNBURY.

The First Sunday in Advent was a high day for the Reformed people of Sunbury. That day witnessed the consecration of their new organ, and the reconsecration of their church, which has been thoroughly repaired. It was fitting that the work of their new pastor, Rev. T. J. Barkley, should be inaugurated by this glorious celebration. In the forenoon, the sermon was preached

by the Rev. Dr. J. O. Miller, of York; in the afternoon, by Rev. Dr. J. H. Dubbs, of Lancaster; and in the evening, a discourse, having special reference to the new organ, was delivered by the former pastor, Rev. C. S. Gerhard, of Columbia. The audiences were large and attentive. It was especially pleasant to observe the affection manifested by the people towards their former pastor, and the respect with which he is regarded by the entire community.

The contributions of the people were unusually liberal. In the morning, about \$900 in cash and subscriptions were received for defraying the expense of repairing the church; and in the evening about \$200 were contributed to the organ fund.

The congregation is now entirely out of debt, with the exception of about one hundred dollars, still due on the organ, which, however, causes no uneasiness. The organ is a fine instrument, worth about \$1500, and in the hands of the able organist, F. K. Hill, Esq., proved itself capable of producing the most delightful music.

The new pastor enters upon his work under the most favorable auspices. We do not doubt that he will find in Sunbury a kind congregation and a delightful home.

#### NOTICE.

There will be a Missionary Convention of the St. Paul's Classis, in the Reformed Church, at Saegertown, beginning Dec. 31st, 1879, at 7 o'clock, P. M.

The following is the programme:  
Sermon, Dec. 31st, 1879, at 7 P. M., Rev. F. B. Hahn; Jan. 1st, 1880, at 7 P. M., Rev. F. Pilgram; Jan. 2d, 1880, at 7 P. M., Rev. D. D. Leberman; Jan. 3d and 4th, 1880, at 7 P. M., Rev. J. W. Pontius.

#### SUBJECTS FOR DISCUSSION.

Thursday Morning Session: "The Nature and Object of Home Missions." D. D. Leberman, and J. May.

Thursday Afternoon Session: "The Best Method of Supporting Home Missions." F. P. Hartmetz, and F. B. Hahn.

Friday Morning Session: "The Nature and Object of Foreign Missions." F. Pilgram, and J. H. Apple.

Friday Afternoon Session: "The Duty of Christian Beneficence." J. W. Pontius, and F. Pilgram.

J. W. PONTIUS, President.

#### INSTALLATION OF A PASTOR.

At a special meeting of East Susquehanna Classis, held at Sunbury, Pa., on the 4th inst., the Rev. T. J. Barkley was received from the Allegheny Classis, Synod of Pittsburgh, and his call to the pastorate of the Sunbury Reformed church confirmed. A committee on installation was appointed, consisting of Revs. W. E. Krebs, D. O. Shoemaker, and Z. A. Yearick. The installation service took place on the evening of the same day. Rev. W. E. Krebs preached a pleasing and edifying sermon based on Psalm lxxv. 2, in which he emphasized the importance of the worship of God and the relation that the pastor sustains to the people, as their leader, in the public worship of the sanctuary.

This a pastoral relation was instituted that promises much for the kingdom and glory of God. Bro. Barkley is fast endearing himself to the hearts of his people, who have cordially received him into their midst, and love to honor him for the sake of the great Shepherd of the sheep. We congratulate the congregation upon the choice of so worthy a successor to their former faithful pastor.

Z. A. Y.

#### Church News.

##### OUR OWN CHURCH.

##### SYNOD OF THE UNITED STATES.

In connection with the Fall communions in the Shartlesville charge, the pastor, the Rev. R. S. Appel, informs us, forty-eight persons were added to the church by the rite of confirmation. Two of the number are husband and wife, with a family of three children, the father of whom, also, received adult baptism. All the services were well attended, and much interest was manifested throughout. The weather during each communion was bright and delightful. The churches were all well filled, one beyond its seating capacity, and the number of communicants was unusually large; thus evincing the love and affection of God's people toward Him, who first loved us. May the Lord sustain us in our endeavors to build up and extend the walls of Zion!

##### PITTSBURGH SYNOD.

At a late communion held in St. John's congregation of the Henshaw charge, Butler county, Pa., Rev. W. B. Sandoe, pastor, four persons were added to the church by confirmation, and one, the head of a family, by transition from the Lutheran Church at Butler. The services were well attended, and everything indicated that the congregation is in a prosperous condition. The pastor was assisted in the services by the Rev. F. A. Edmonds, of Harmony, Pa.

The charge recently furnished their pastor with a new parsonage near the church, which he has occupied since September last, and his family finds it very convenient and comfortable.

The Westmoreland Democrat announces, that a committee of the Westmoreland Classis of the Reformed Church, who were invested with plenary powers for the purchase of a lot of ground in Johnstown, and making arrangements for the erection of a church have succeeded in buying a lot on Somerset street, at a cost of \$1,000. It is intended to commence shortly the building of a chapel, which will answer the purpose of religious worship until next year, when a larger structure will be put up.

The additions to the Paradise charge, Somerset Co., Pa., Rev. C. U. Heilmann, pastor, in connection with the Fall communions were fifteen. Of this number, ten were received by confirmation, and five by certificate.

#### NOTICE.

In view of the success attending the labors of the Agent thus far, the Board of Regents of Mercersburg College have determined to continue the present Faculty of the College in full force until the close of the Collegiate year, June 26, 1880. There will be therefore, no suspension or cessation of teaching through the year.

BY ACTION OF BOARD.

#### THE NEW CHRISTMAS SERVICE.

The Superintendents of Sunday-schools and others, will not forget to send for our new Christmas Service. Copies of it are furnished for thirty-six cents per dozen.

#### OUR NEW TERMS.

We again invite attention to our new terms for our several papers, commencing with the opening of the incoming year. Especially should our liberal offer to credit new subscribers to the "Messenger," who now send in their names, with a year's subscription, to the close of the incoming year be kept in mind.

#### ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

|            |        |
|------------|--------|
| 12 copies, | \$0.60 |
| 50 "       | 2.35   |
| 100 "      | 4.50   |

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

#### GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

#### General News.

##### HOME.

The Ute Indians are willing to be tried by the General Government anywhere out of Colorado. They say they might as be hung on the trees at the agency as taken to Denver.—The village of Red Rock, McKean Co., Pa., was utterly destroyed by a coal oil fire on the 11th inst. 300 families were rendered homeless.—The National Board of Trade has asked Congress for a National Board of Railroad Commissioners.

##### FOREIGN.

Rome, Dec. 13.—The Vatican has been informed that the King of Abyssinia will soon release the Bishop of Massai from prison, all the European governments having interested themselves in his behalf.

London, Dec. 13.—A Berlin despatch says: "The Catholic clergy have refused the Government's concession allowing them to supervise religious instruction in the schools. They claim that they themselves should actually give instruction, as before the enactment of the Falk laws."

It is reported that the British Government will abandon the Irish persecutions for sedition.—Vast tracts of country in Transylvania are flooded.—Mr. Waddington has given explanations to Senators representing the Republicans.—The British forces have met with a reverse in Afghanistan.—The Albanian chiefs have resolved to resist the Montenegrins.

#### Married.

On Wednesday evening, Nov. 26th, 1879, at the house of the bride's parents, by Rev. M. L. Fror, Mr. Richard P. Valentine to Miss Sallie E. Stooksdale, all of Baltimore, Md.

At the home of the bride, December 2d, 1879, by Rev. S. Wolf, James Nicodemus of Pattonville Bedford Co., Pa., to Miss Katy Detwiler, of Woodbury Township, Bedford Co., Pa.

On the 10th inst., at the Reformed parsonage, Overton, Pa., by Rev. Pharon S. Kohler, Mr. Ezra D. Vough to Miss Henrietta E. Shaffer, both of Forks Township, Sullivan Co., Pa.

On the 27th ult., at the residence of the bride's mother, by Rev. George P. Hartzell, Mr. Frederick Robb, of Curtin Township, to Miss Hannah H. Heaton, of Doggs Township, Centre Co., Pa.

At Salem Church, near Hagerstown, Md., Nov. 20th, by Rev. J. Spangler Kieffer, Mr. Henry P. McLaughlin, of State Line, Pa., to Miss Annie H., daughter of Henry S. Zeller, of Washington Co., Md.

#### Obituaries.

DIED.—In Hamburg, on the 23d of November, 1879, Emma B. Prutzman, oldest daughter of James and Elizabeth Prutzman, aged 24 years, 10 months and 13 days.

She was a most loving and affectionate daughter and sister, and was a true and devoted Christian.

DIED.—At Glendon, near Easton, Pa., on the 28th of November, Mary Ann, wife of William H. Transeo, aged 30 years, 10 months and 12 days.

She was buried at Nazareth. The occasion was improved by a German discourse by her pastor, Rev. M. A. Smith, and an English one by Rev. Dr. E. W. Reinecke. May God bless this dispensation to a stricken husband and motherless child!

DIED.—Nov. 25th, 1879, in Pittsburgh, Pa., Henry Edward, son of Louis Edward, and Anna M. Gleffer, aged 8 months and 2 days.

His little child was sick only eight days. His disease was "Tubercular Meningitis." All was done for it, that was in the power of parents to do; but God saw proper to take their child to that "land that is fairer than day," where disease, trouble and bereavement are not known. In this hope, the young parents found consolation and comfort in this, their first sorrow and sad bereavement. It was hard for them to give their little "treasure" up; yet they feel that they have the promise, that while he shall not return to them, to cheer their home and comfort their hearts, they shall go to him, when God, in His providence, shall call them from their labors on earth, to the enjoyments of Heaven. The funeral took place on Thanksgiving morning. The address was delivered at the house. The remains were interred in Hill Dale Cemetery, Allegheny City.

DIED.—On the 15th of November at 3.30 A. M., in Batesville, Butler Co., Pa., Mrs. Ada L. Quigley, wife of D. D. Quigley, daughter of Rev. H. and B. A. Hoffman, aged 22 years, 8 months and 6 days.

On the day previous to her death one year ago, she was baptized in holy matrimony. She was baptized in her infancy, and confirmed in her youth a member of the Reformed Church, of which she remained a faithful member, until God translated her from the Church militant to the Church triumphant. She was blessed with an amiable and friendly disposition. These good qualities, pervaded by a Christian spirit, won for her many warm and fast friends, of which fact her large funeral testified, which took place on the 16th, at 2 P. M., at the Zion's Lutheran Church Cemetery. Her sorrowing husband, parents, and brother and sisters sustained a great loss; but what is their loss is her eternal gain. The funeral was conducted by the writer. I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth, etc., Rev. 14: 13.

DIED.—On the 20th of November, in Sugar Creek Township, Armstrong Co., Pa., Mrs. Catherine Barnhart, aged 91 years, 7 months and 5 days.

She was the mother of eight children, twenty-eight grandchildren, one hundred and forty-nine great-grandchildren, and eight great-great-grandchildren. She was born in Westmoreland Co., Pa., and removed with her husband and family to Butler Co., Pa., near Millerstown, about sixty-six years ago. In 1852 her husband, Daniel Barnhart, died, leaving her a widow twenty-seven years.

She was baptized in her infancy, and confirmed in her youth a member of the Lutheran Church. She subsequently united with the St. John's Reformed Church Millerstown, of which she remained a devoted member until her death.

Her death was caused by a stroke of the palsy. A few days after she was stricken, she sweetly fell asleep in Jesus. Her funeral took place on the 22d, at the St. Paul's Church, conducted by her pastor, assisted by Rev. C. Gumbert.

J. W. A.

DIED.—On Oct. 25th, 1879, near Kittanning, Armstrong Co., Pa., Rosa Bell Colwell, aged 16 years, 3 months and 16 days.

The deceased was baptized and confirmed in the Reformed Church on the 19th of last April, which to her was a day of joy and thanksgiving; a time never to be forgotten, even amid the glories of the world to come. On the day following, she and her mother gathered around the altar with the congregation, and for the first time partook of the Holy Communion. From that time forward she was a penitent, peaceful, loving Christian, uniting in her character gentleness and humility. She was always courteous and considerate. These traits marked her intercourse with her friends and neighbors, and won the grateful tribute of their love.

Though young in years and Christian life, she loved the sanctuary and its privileges. When disease had reduced her physical strength, that in going about she required assistance from others, her place in church was not vacant, until six weeks before her death. From a severe cold which resulted in consumption, her earthly life soon ended. She never murmured or complained during all her illness, but was perfectly resigned to her heavenly Father's will. Death had no terror for her; standing in life union with Christ, and being clothed in the garment of His righteousness, death was only the gateway to the fuller realization of the new life. "The maid is not dead, but sleepeth." She sweetly fell asleep in Jesus. Her last words uttered were, that she hoped to meet those around her in heaven. Thus the faithful daughter was taken from those who devotedly loved her, to join the family of redeemed above.

After the usual religious services, and an address by her pastor, the mortal remains were followed to the grave, by a large number of friends, who deeply sympathized with the afflicted family.

D.

DIED.—In Cumberland Co., Pa., Nov. 23d, 1879, Joanna Diehl, aged 54 years and 12 days.

Joanna's ancestors, as far back as we may be able to trace them, were members of the Reformed Church. She was of the Reformed Church von Haus aus, and had a great respect for the Christian faith and teaching of her parents. Baptized in infancy, and in her early girlhood carefully instructed in the doctrines of our holy religion, through a course of catechization, she became, by the rite of confirmation, a full member of the Church before she had passed her teens. She loved her Bible and Catechism, and her mind was well stored with the rich treasures obtained out of them. She was also a subscriber to our Messenger Church paper, for quite a number of years. She was liberal, considering her means, in the support of the Gospel, and in contributions to general Church benevolence, and also very kind by way of remembering others around and about her. She was always in her place in the church at the regular Lord's day services, and never absent from the Lord's table before confined to the house by sickness, which terminated in death. She lived a quiet, regular and consistent Christian life, not of so much display—by simply words or tongue, before the world, but more simply adorned with godly deeds. She was sorely afflicted in her last illness, which lasted three years, and endured great bodily suffering. She bore it all with true Christian resignation. Her firm faith in her Lord and Saviour Jesus Christ, to whom she belonged through many years, did not desert her in death. We now miss her in our Reformed church here, at Newburg, of which she was a worthy member, and her brothers and their families, who are also members here, miss her in their home circles. But what is our loss, is her eternal gain.

"Say not a living stem

By death is given:

'Tis but the ripened grain

By angel reapers' ta'en

To store in heaven.

Say not 'tis hard to part;

'Tis not for aye:

Each death-divided friend

We'll meet again, and spend

An endless day."

J. M. M.

#### Acknowledgments.

##### ST. PAUL'S ORPHAN HOME, BUTLER, PA.

|  |         |
|--|---------|
| Rec'd from F. Stookmeier, per Rev J. Bluetgen, Wis.,                         | \$5 00  |
| from Rev John McConnell, Pa.,  | 2 90    |
| " a friend, Grace Church, Pittsburg,   | 1 00    |
| " Rev J. Bossard, D. D. Sheboygan, Wis.,                                     | 3 75    |
| " Sunday-school, Orbisonia, Pa., Rev J. M. Sobick,                           | 3 00    |
| from sale of Hartstown Property, per C. M. Boush, Esq.,                      | 53 00   |
| from Jefferson charge, Jefferson Co., Pa., Rev T. R. Dietz,                  | 10 63   |
| from Thanksgiving col., Trinity Ref. Church, Mormon Co., Wis., Rev A. Kanne, | 5 07    |
| from Ref. Church, Monroeville, Ohio, Rev W. Renter,                          | 2 30    |
| from Rev J. Bossard, D. D. Sheboygan, Wis.,                                  | 2 50    |
| " Zion's Church, Poland, Ind., Rev P. Joeris,                                | 10 00   |
|  | \$95 25 |

B. WOLFF, Jr., Treas.,  
Pittsburg, Pa.

##### BETHANY ORPHANS' HOME, WOMELSDORE, PA.

|   |        |
|---|--------|
| Rec'd from Rev J. H. Hartman, from St. Peter's cong., Locust Valley, Pa.,   | \$2 00 |
| per Rev C. Cort, from Mrs E. Kramer, New Germany, N. J.,  | 1 00   |
| per Rev Carl Gundlach, Rochester, N. Y., Thanksgiving collection,   | 3 75   |
| per Rev John Koek, from the S. Sch., Ebenezer, N. Y.,   | 5 00   |
| per Rev John Bachman, Cincinnati, O., from the Ladies' Aid Society of his cong., 10.00; and from H. Stienecker, 2.00,                       | 12 00  |
| for the liquidation of the mortgage debt resting on the Home, by members of Dr T. C. Porter's cong., Easton, Pa., from Mrs Anna M. Ryerman, | 25 00  |
| from Mr Daniel Black,   | 100 00 |
| " Mrs Matilda Chidsey,  | 100 00 |
| " Mr J. Bader, Easton, Pa., from the Third Ref. Ch., communion col., 26.78;   |        |
| Sunday School, 22.84,   | 48 62  |

Thankfully received,  
Wm. D. Gross, Treas.,  
Box 2147 Philadelphia.

#### ACKNOWLEDGMENT.

|  |          |
|--|----------|
| Rec'd from Rev Huber, for Home Missions, do do do Missions on the Pacific Coast,   | \$40 00  |
| from Rev Schoedler, for Home Missions, do Mayer, do do do contributed as follows, Boyertown, 23.68; Swamp, 18.60; Sasasamans, 9.20,                            | 51 48    |
| from Rev Keller, for Home Missions, do do do Miss. on Pacific Coast, 56.31,  | 90 00    |
| of the 99.82 from Rev Weiser, there was contributed by New Goshenhoppen cong., T. Freed, Treas., 56.93; and by Great Swamp cong., N. C. Roeder, Treas., 42.89. |          |
|  | \$339 42 |

D. B. MAUGER, Treas.,  
Goshenhoppen Classis.

#### HOME MISSIONS.

|  |          |
|--|----------|
| Rec'd per W. A. Wilt, Treas., from Shrewsbury charge,  | \$16 00  |
| per W. A. Wilt, Treas. (for Iowa) from Conawago charge,  | 22 34    |
| per W. A. Wilt, Treas., from Paradise charge, " Rev S. S. Miller, Treas., etc., from Manchester, 23.86; Third Church, Baltimore, 25.00; Mechanicstown, 6.25; Evang'l Ref. Ch., Frederick, 91.48; Clearspring, Ladies' Mite Socy, St. John's Ch., 20.00; St. John's cong., Communion alms, 10.00, | 176 59   |
| per Rev S. S. Miller, from a "Friend" in Frederick, Md.,   | 25 04    |
| per Rev C. U. Heilmann, pastor of Paradise charge, Somerset Co., Pa.,  | 23 80    |
| per Rev F. Fox, collected for missions on Pacific Coast,   | 150 00   |
| per Rev W. A. Haas, Treas., from Nittany charge, .82; White Deer charge, 8.00; Selingsgrove charge, 16.09,   | 24 91    |
| per Rev L. H. Lawall, Ass't Supt., St. Mark's Ref. S. S., Easton, Pa.,   | 17 27    |
| per Rev W. M. Deatrick, Treas., from Yellow Creek charge, 50.00; St. Clairsville charge, 45.00; St. Thomas charge, 20.00; Clover Creek charge, 10.00; Sulp'r Sp'g Mission, 5.40; Orbisonia, Mission, 5.00; New Paris Church, Schellburg charge, 3.25,  | 138 65   |
| per Rev W. M. Deatrick, from Alexandria charge, 16.24; Greenfield charge, 5.00,  | 21 24    |
| from Mrs Amelia C. Karch, Lebanon, Pa.,  | 5 00     |
| per Rev H. Moser, Treas., from Pottsville cong., 2.00; Swatara charge, 10.00,  | 12 00    |
| per Rev Dr. Santos, Caveaton, Md., charge,   | 10 00    |
| " J. T. Rossiter, Fret Ref. Ch. Balum,   | 30 00    |
| per Dr I. Lefever, Treas., Sec. Ref. Ch., Hb'g, " Jacob Kistler, Treas., Columbia Ch., communion collection,   | 5 87     |
| per Rev J. F. Wiant, Treas., from Reams-ton, 12.00; New Holland, 11.23,  | 23 23    |
| per Rev Dr F. W. Kremer, from Hamb'g, Pa.,   | 14 65    |
|  | \$749 59 |

Wm. H. SEIBERT, Treas.

##### BETHANY ORPHANS' HOME, WOMELSDORE, PA.

|  |         |
|--|---------|
| Rec'd from Swatara charge, Rev A. R. Bartholomew,                                  | \$5 00  |
| from Mrs Amelia Karch, Lebanon,  | 5 00    |
| " Jerusalem cong., Schuylkill Haven, Rev J. Kline,                                 | 10 00   |
| from S. Sch. at McConnellstown, Huntingdon Co., per Sam'l Stauffer,                | 10 63   |
| from David Young, Weatherly Pa.,   | 50 00   |
| " S. Sch. F. Ref. Church, Phila., Pa., per John Kelper,                            | 13 67   |
| from Everett Ref. S. Sch., Bedford, per E. Hoffman,                                | 1 50    |
| from J. C. Bucher, D. D. Lewisburg, Pa.,   | 5 00    |
| " P. F. Eisenbrow, Reading, Pa.,   | 2 50    |
| " Port Clinton cong., Rev M. Peters,   | 1 65    |
| " Charity Box of the Home,   | 1 05    |
| " St. Paul's Sec. Ref. Church, Reading, Union Thanksgiving collection,             | 9 42    |
| from St. John's F. Ref. Church, Reading, Union Thanksgiving collection,            | 7 60    |
| from Mrs Siegfried, Easton, Flannel, etc,  | 3 40    |
| " Slatington cong., Rev L. K. Derr,  | 10 00   |
| " Altoona Ch., Thanks'g, Rev D. F. Brendle,  | 5 00    |
| " St. John's Ref. S. Sch., Jonestown, Rev A. R. Bartholomew, 5 Sacks of Corn Meal, | 3 00    |
|  | \$94 92 |

D. B. ALBRIGHT, Supt.

#### LETTER LIST.

Bower, J. J. Bert, J. Brinker, E. C. Binkley, W. H. Binkley, H. K. (2), Brandt, J. B., Bechtel, J. B., Bowling, Rev R. C. Bauman, B. F. Bauman, Rev F. C. Crider & Bro, Clapp, T. L., Crist, Rev J. J. Dieffenbach, Miss M. L. Dietz, Rev T. R. Deatrick, Derr, Rev T. Dorman, S. Dittmar, Rev D. N. Evans, Rev J. M. Gerhart, Rev H. L. (2), Glass, J. G., Guth, Dr N. C. E. Geary, Rev A. C. Gring, Rev W. A. Grandon, S. M. Gerhard, Rev D. W. Gaul, B. M. Hahn, C. E. Herbert, A. H. Hoch, S. Hoffman, J. M. Haas, Rev W. A. Heilmann, Rev T. H. Haeker, Rev T. J. Hill, G. (2), Heller, Mrs M. Heagy, H. L. Hennell, Rev J. C. Hoffmeier, E. Huber, Rev T. A. Hager, J. Holtz, D. Hoffman, Mr H. Hertz, S. Hall, M. R. Hiester, Rev J. E. Hoffmeier, Rev T. F. Jones, S. J. Jones, W. J. Keener, Rev H. F. Kremer, Rev F. W. Kremer,



## Youth's Department.

ONLY.

BY CHARLOTTE MURRAY.

Only a word for the Master,  
Lovingly, quietly said.  
Only a word!  
Yet the Master heard,  
And some fainting hearts were fed.

Only a look of remonstrance,  
Sorrowful, gentle and deep.  
Only a look!  
Yet the strong man shook,  
And he went alone to weep.

Only some act of devotion,  
Willingly, joyfully done.  
"Surely 'twas nought!"  
(So the proud world thought.)  
But yet souls for Christ were won!

Only an hour with the children,  
Pleasantly, cheerfully given.  
Yet seed was sown  
In that hour alone  
Which would bring forth fruit for heaven!

"Only! But Jesus is looking  
Constantly, tenderly down  
To earth, and sees  
Those who strive to please;  
And their love He loves to crown."  
—The Christian.

## HOW HARRY MADE A FIRM FRIEND.

BY MRS. JANE B. MOORE BRISTOW.

"Such a mean trick," said Harry Dale, passionately. "My new copy-book, too. I meant to have no blot on it, and now look at it." And he held it up before his mother, who said, sympathizingly, "It is a pity. How did it happen? You were not careless about it, were you?"

"I left it on my desk when I went out at recess, open to dry, for I had been writing a copy, and when I came back the ink was all over it. All the boys went out at recess, except Joe Lewis, and he don't much care to, so I know he must have done it. Besides, he looked like a thief when I held it up and said I wished I could find the boy who did it."

"Why don't he care to go out at recess?" asked his mother, interestedly.

"Oh, because he is so poor, and wears such shabby clothes; the boys laugh at him. They call him 'Rag Bag,' 'Patched Clothes,' and all sorts of names."

A bright flash passed over his mother's usually quiet face, and she spoke quickly, "Harry, tell me, do you ever say anything to him about his poverty or his clothes?"

Harry hesitated. "I don't think I ever did, mother. You know I would not do such a thing, unless," he added slowly, "he vexed me very much."

"And then would it be right or generous? Though you are my own son, I think my respect for you would change a little, at least, if I heard you say such things to one who was poorer than yourself."

"But, mother," went on Harry, eagerly, "you don't know how spiteful he is; and it is all because he is jealous, and hasn't things like the rest of us. I know he is. Did not I see him one day, when I was coming down Chestnut street, in his mean clothes standing before one of the windows of a store looking in at the suits of boys' clothes, the warm overcoats, with patent pockets like mine, and pretty cravats and scarfs? He did not see me at first, and I suppose he did not think what an odd figure he cut there, with so many people passing in and out. How he did look at them, though—his eyes were fairly shining, but just then he turned a little and saw me. Did not his face get red, though, for he had been so hateful that morning?"

"Harry," said his mother, in that resolute tone the boy knew so well, "Come and sit by me."

It was a cozy little room, cheerful windows facing each other, and pouring a flood of light over articles of comfort and luxury, so harmoniously grouped that no light could make one blush for their choice or arrangement. The silver chimes of a clock struck on the mantel, as his mother seated herself in an easy chair and motioned Harry to a low seat where he could lean his head on her knee. In all her intercourse with her children Mrs. Dale was affectionate

and loving, as well as firm. Thus she never lost her hold or influence over them. If they felt like rebelling against some precept or course imposed on them, memory always recalled the look of love, the gentle tone, the sympathetic pressure of the hand, the kiss in which there was warmth of affection, as well as resolve, and they yielded more cheerfully. Passing her hand over Harry's brow, she said softly, "Did you ever think, my dear son, that all the comforts you now have were not earned by you? If papa had not worked very hard, and been successful in what he did, you would have been poor. And Harry, when your father and I were married, we had hardly anything. Do you remember that small, dingy house in — street, that we sometimes pass, and that we stopped before one day? Well, we lived in that, and in two rooms in it, for we could not afford to have more. The walls were bare, whitewashed ones, without a picture." Here Harry's eyes wandered round the crimson and gilt barriers that bounded the room, on which were hung choice landscapes, marine and water views of V. de Vere Bonfield's wave-washed coasts, wild and stormy, haunted by the scream of the sea-gull and the stern notes of the light-house bell, sounding far out at sea in times of danger; wild, fitful gusts of snow blown about in driving eddies, whirled in drifts by the wayside, blinding the wagoner toiling up the road, and covering branch and twig with ermine and pearl. How strange the contrast must seem to mamma, thought Harry, and it was evident at that moment that her mind went back to the past with thankfulness. Ah, if we remembered oftener all the way, cold hearts would rise in thankfulness. "And after papa had worked hard and laid by some thousands, he lost it all and had to begin again. I shall never forget, Harry, when we were then very poor and had to dress in the plainest clothes, we had some neighbors who were very kind. You were a feeble little baby then, and I was not able to do for you many things I wished. Good Mrs. Turner, one of our friends, used to take you rides in her carriage, and how pleased I was to see the color come in your pale cheeks. You used to be so happy when you saw Mr. Turner's carriage coming. And it was only because there was coal in the land papa bought and worked, that we now live in this house with such comforts round us. Do you think we ought to be so proud, just because there was coal under the earth, and not rock or clay only? It is true, papa worked to get the money to buy the land, but he was not sure how it would turn out. I have heard that Mr. Lewis, Joe's father, was a hard-working man, but he lost what he had by a fire and the failing of a bank, and was so troubled about it that he overworked himself, fell ill, and died when Joe was very little. Since then his mother has had one sorrow after another. Money is so easily swept away that it is not worth while to be proud of having it."

Harry went to school next day with more thought about the uncertainty of things than he had ever had before. He felt so thankful that he was not in poor Joe's place that he thought he would like to make Joe happier. It was not long before he found a way. When recess came, Joe ate his dinner off from the rest, where he could not be seen, his usual habit. He put his head down over his basket, and was careful not to let his plain fare be observed. Harry waited until he was done, and then went up kindly. A great deal of delicacy, or the reverse, may be shown in the way we give or do a kindness. Harry had thought beforehand, and said pleasantly, as he handed Joe a piece of pie and a tart, "I don't feel hungry, to-day, Joe, and tarts, I think, are always nicer when they are fresh. If you would eat mine, I would be glad, and I'm sorry I spoke as I did about the ink."

Joe looked up suspiciously and sharply. "I've had my dinner," he said, sturdily, resisting the tempting tart, hungry as he was, for his supply that day was smaller and less inviting than usual. "Yes, I know you have, but perhaps

you could eat a little more; I know I could often when I see anything I like. Would you mind lending me your sled a few minutes? It is so much stronger than mine. I'll be careful of it."

"You can't hurt mine," said Joe, grimly. Poor fellow, it was about all he had, made by his own hands, and stoutly too. He had often looked longingly at the gay colors and bright appearance of Harry's, and now Harry wanted to borrow his.

"You may have it whenever you like," Joe added, graciously, as that delicious tart melted in his mouth, and made him feel less keenly the need of a really substantial, growing dinner.

"Thank you," was Harry's answer, and then he added as an afterthought, "Oh, Joe! you are such a good skater, and the boys are going to the mill to-night. It is no use for me to try, but you could beat most of them, I know, and you are perfectly welcome to my skates; I know you will take good care of them."

"See if I don't," said Joe, gratefully. It was really wonderful after that Christmas, how Joe's life brightened. He thought of it himself with amazement. Why, Harry's kind words made things ever so much easier, and his poor worn clothes were not half so much annoyance to him when some one else did not mind them. Harry encouraged and helped him by words of cheer to do better for himself.

There came a time later on in Harry's own life when the tide turned against him. It seemed all the harder, because he had always found things easy. He got into bad company and went astray. Joe had gone up the ladder meanwhile, but he did not see unmoved the change in his old schoolmate. There was iron in Joe's character, and it was now useful to one of Harry's lighter temperament. When the young man rejected every other counsellor, for his father and mother were dead, he could not shake off Joe; and when, after long effort and many prayers, Harry was saved, and not only signed, but kept, a total abstinence pledge, through his friend's example and influence, Joe felt that the old debt was paid.

PHILA., Dec. 3d, 1879.

## THE FAITHFUL COMRADE.

It is scarcely six months ago, that in a market town of Belgium the erection of a magnificent church was nearly finished. Only one thing remained to be done, which was the placing of a weather-cock on the summit of the steeple; for on a well constructed church steeple a weather-cock is never wanting. Its elevation, however, appeared to be impracticable, for the slender staging upon which the workmen carried on their work, only one step from the depth below, did not extend high enough to enable them to raise it up. There remained no other way to accomplish the fastening and soldering of the brazen weather-cock but by having one man do it while standing on the shoulders of another man.

It was no pleasant task which the two men undertook—the one with his broad shoulders and firmness, the other with his fearlessness and skill; and it was needful that they have entire confidence in each other, and perfect trust in the merciful God, into whose hands they placed their lives.

And so the two men ascended up to the highest board of the staging, taking nothing with them but the heavy weather-cock, the vessel of melted lead, and the implements requisite for doing the work. Then the broad-shouldered man placed himself firmly on his feet, and taking hold of a pole of the staging with one hand, stooped over while the other climbed cautiously upon his shoulders. Then he handed him the pan of hot coals with the melted lead and the weather-cock. Thus the work of fastening and soldering began, while from the market below, and from the windows of the houses, the inhabitants of the town gazed breathlessly up. And as they beheld with astonishment the fearlessness of the two men, so were also many silent prayers offered that God would mercifully shield them from harm.

It lasted a long, long time, for every moment seemed to the anxious gazers an eternity. The broad-shouldered man stood on his board as motionless as a rock. Hold on! do not move! else your comrade is lost. The man standing on the shoulders of the other works and solders as rapidly as possible.

Now the weather-cock is fastened—at last! The man carefully descends from the shoulders of his bearer. The lookers-on take breath, and "Thank God" comes from many lips. But why does the broad-shouldered man so tightly grasp the pole of the staging? Why does he not joyfully descend the ladder after having finished his difficult task? Has the power to do so forsaken him? Not yet; now, he is coming down, but slowly and unsteadily, and when he has reached the ground he falls down. The other workmen hastened to him and the crowd press around. The shoulders, arms, and breast of the poor man are covered with terrible burns! While his comrade, whom he bore on his shoulders, was soldering on the weather-cock, the boiling lead with which the work was done was running down, drop by drop, on the resolute man. Although tormented with fearful pains, he had not moved a limb, for any movement might have caused his comrade to totter and fall. The life of a fellow-being had been intrusted to him, and he had been faithful to his trust, notwithstanding his unspeakable anguish.

The noble man was carried to a hospital, and after long and severe suffering was cured. But throughout all Belgium and its borders the report of the heroism of this workman was spread abroad, and many from far and near, sent him tokens of their love and admiration.—*Sunday Guest.*

## SHADOWS ON THE WALL.

Little Bessie wakes at midnight,  
And upon the nursery wall,  
Sees she by the flickering firelight  
Shadows dancing grim and tall.

Now they rise and now they beckon,  
Nearer still they seem to come,  
Bessie's blue eyes gaze wide open,  
And her lips are stricken dumb.

Bessie thinks they are "the witches,"  
"Mary said they'd take away  
All the naughty little children,  
And I've not been good to-day."

"Once I did not mind my mother,  
And I broke the china cup,"  
So the little tender conscience  
All the past day's sins sums up.

Still the dancing shadows waken  
Childhood's grief and childhood's fear,  
And there sink into the pillow,  
Many a sob and many a tear;

Till the mother, sleeping lightly,  
Just within the open door,  
Wakes and listens for a moment;  
Hastens barefoot o'er the floor;

Folds the little weeping maiden  
Close within her loving arms;  
And upon that tender bosom  
Bessie sobs out her alarms.

Then, the mother, softly smiling,  
Whispers, "All your witches tall,  
O, my foolish little Bessie,  
Are but shadows on the wall!"

"See, the tall ones are the andirons;  
That the wardrobe; this the chair;  
And the shawl upon the sofa  
Makes the face with flowing hair."

"Has my darling then forgotten,  
When she said her evening prayer,  
How she prayed that God's good angels  
Still might have her in their care?"

"Sure she knows that the Good Shepherd  
Guards His flock by day and night,  
And the lambs are folded safely,  
In the dark as in the light."

Soon upon her mother's bosom  
Little Bessie falls asleep,  
Murmuring, as she clings the closer,  
"Pray the Lord my soul to keep."

And the mother, softly kissing  
The wet eyelids and the hair,  
Tossed back from the snowy forehead,  
Clasps her close in voiceless prayer.

That the Love who gave her darling  
Still may keep till dawn the day  
When earth's haunting fears are over,  
And the shadows flee away.

## YOUR HEAVENLY FATHER FEEDETH THEM.

Morning and evening the chickens gathered about the door and were fed by Fanny's little hand. But this was only a small part of their daily fare. They were always picking and scratching, even in winter, and finding morsels dainty to them. But spring was especially their happy time, when the bright sunshine

warmed into life so many insects and tender herbs and grasses, which were "a merry meal for them."

And so, the world over, all the fowls of the air and beasts of the field are supplied, because "your heavenly Father feedeth them." What man, or company, would be able to feed even the insects or birds of the country? Yet "He giveth them their meat in due season."

"Knowest thou how many children  
Go to little beds at night,  
That without a care or trouble  
Wake up with the morning light?"

Their food is waiting, without a thought on their part about providing it. It is your heavenly Father still who feedeth them; for, "however long the chain of second causes may be, the first link is always in God's hand." How many aged and infirm people there are everywhere, besides the little children, who cannot earn their food, yet your heavenly Father feeds them too. Just trace back anything you have to eat to the very start, and you will see this plainly. God's air, and earth, and sunshine, His dews and showers, must all combine to furnish you with daily food.

You can never be so well assured of your supplies, that it will not be needful to pray, "Give us this day our daily bread." God could take all away with a stroke, or even take away your ability to eat it. The fowls cannot thank the hand that feeds them, but children should lift up their hearts daily in loving thankfulness to this kind Father who gives them so many blessings.—*Child's World.*

## Pleasantries.

An old lady, when she heard the minister say there would be a nave in the new church, observed that "she knew well who the party was."

"You just take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it so fatal as that?" gasped the consumptive.

"Come, doctor, it's ten o'clock; I think we had better be going, for it's time honest folks were at home!" "Well, yes," was the reply, "I must be off, but you needn't go on that account."

What will recompense a woman whose baby falls off the bed and scrapes his nose on the zinc the very day she wants to enter him for the first prize in a baby show?

A Wisconsin constable levied on "the undivided half" of a gray mule. He wasn't particular which end he took, and it was thirteen days before he opened his eyes and recognized his wife.

A wealthy bank officer, on being appealed to for aid by a needy Irishman, answered petulantly: "No, no, I can't help; I have fifty such applications as yours every day." "Shure, and ye might have a hundred without costing you much, if nobody gets more than I."

On a certain American railroad a young man put his head out of the car-window to kiss his girl good-bye, when the train went ahead so rapidly that he kissed an aged African female at the next station. This is supposed to be the fastest time ever made on a railway train.

"Peter, what are you doing to that boy?" asked a school-master. "He wanted to know if you take ten from seventeen how many will remain; I took ten of his apples to show him, and now he wants me to give 'em back." "Well, why don't you do it?" "Coz, sir, he would forget how many are left."

At a legal investigation of a liquor seizure the Judge asked an unwilling witness: "What was in the barrel that you had?" The reply was: "Well, your honor, it was marked 'Whisky' on one end of the barrel and 'Pat Duffy' on the other end, so that I can't say whether it was whisky or Pat Duffy in the barrel, being as I am on my oath."



Sunday-School Department.

SCRIPTURE LESSONS.

DECEMBER 28, LESSON 52. 1879.

Sunday after Christmas.—Matt. II. 1-11.

THE WISE MEN OF THE EAST.

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed, and in the east, where they saw the star, they went before him, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

NOTES.—Two small companies of pilgrims visited the cradle of the infant Jesus, in Bethlehem. St. Luke (ii. 8-20) tells us of a group of pious shepherds, who formed the first delegation of reception and honor for Him. Not having far to come, they arrived from the adjoining fields on the same day of the nativity, or birth of Christ. An angel led them thither. They are commonly called the representatives of the Jews. St. Matthew tells us that wise men came to the same place, and for the same purpose. Living far away from Bethlehem, their arrival is generally supposed to have occurred on the twelfth day after the nativity. This falls on the 6th day of January, and gives us the festival of Epiphany—His manifestation to the Gentiles—because the wise men were the representatives of the Heathen.

Thus the cradle of Christ portrayed already, in a picture, as it were, what He declared His cross and throne would do in fact—"draw all men unto Him" (John xii. 32). So early was the pledge of the mystery given, that in Christ mankind would indeed become man-kinned, or one family (Eph. iii. 23.) He is aptly called the "Magnet of Souls," on this account.

VERSE 1. Bethlehem. There were two towns of this name. Hence the birth-place of Jesus is distinguished by the additional words—of Judea—because it lay within the limits of the tribe of Judah, and about six miles from Jerusalem. It was once called Ephrath or Ephratah (fruitful) Gen. xlviii. 7. And fruitful of grand characters it was. Here Jacob tarried; here Ruth, the ancestress of David and Jesus, lived; here king David lived, tended his father's flocks, wrote the 23d Psalm, likely, and was crowned by Samuel; and here Christ was born. Its sacred name—Bethlehem means the house of bread. You will know the reason why, if you remember that Jesus calls Himself "the Bread of Heaven" (John vi. 48). But it means the house of flesh, too—and just as aptly, since the Son of God "was made flesh" here (John i. 14). Best then, to render "Bethlehem" the house of the incarnation.

"Bethlehem! Of noblest cities,  
None can once with thee compare;  
Thou alone the Lord from heaven  
Didst for us incarnate bear."

Herod the king. There were several Herods. This was Herod the Great. And such he was indeed—in wickedness. He married ten wives, ordered the slaughter of the little boys in and around Bethlehem, and died in disgrace and exile. In the last year of his reign, our Lord was born. Wise men. They are sometimes called "Magi" (from Mag—a Priest), and "Kings," too. They were learned and devout men among their people, who served as teachers or priests, in religious affairs, and as rulers in civil matters. From the East. The regions of Persia or Arabia are believed to be indicated here. The Jews held that some descendants of Abraham, by his wife, Keturah (Gen. xxv. 1-4) resided there, who had preserved the traditions of their great father. Perhaps we may now know, in a measure, how it was these wise men knew, or cared anything about the birth of Jesus. From their three-fold gifts presented (ver. 11), it is supposed these were three in number; who were accompanied, however, by a large number of servants and camels. Their names, we are told, were MELCHIOR, GASPAR, BALTHAZAR.

VERSE 2. Where is he that is born King of the Jews? At that day, old writers tell us, a general opinion prevailed all over the land, that some great deliverer was to be born shortly; and that he was to come out of Judea. Of this expectation the wise men shared. We have seen his star in the east. About 1,500 years earlier, the prophet Balaam spoke of a grand star that should appear, at the coming of the Deliverer (Num. xxiv. 17). Now we understand at once, both why they came, and why they spoke as they did. And are come to worship him. They intended to receive and honor this great character in a becoming manner, as one sent from above.

VERSE 3. Herod \*\*\* was troubled. The wide-spread hope of a coming one, the arrival of this strange company of nobles from afar, and the constant rebellion of his own subjects—these things perplexed the king greatly. And all Jerusalem with him. Though many pious minds watched and longed for the consolation of Israel, such as Simeon, Anna, and others (Luke ii. 25, 36), still, the scribes, Pharisees, and leaders of the masses were of like mind and character with the wicked king. They together feared an end of their power.

VERSE 4. Gathered the chief priests. Now Herod called a council together, to learn what was best to be done. The reigning high priest, and his predecessors in office, as well as the head priests of the twenty-four courses of the priestly families, which David had already arranged (1 Chron. xxiv.) were summoned. And scribes. These were the assistants of the king and magistrates, their secretaries (from scribo, to write), who kept account in writing of all the public acts, as well as transcribed the law and prophecy. They formed quite a synod. He demanded of them where Christ should be born. He had heard this coming one called "Messiah" or Christ. Having learned certainly from this council the birth-place of Jesus, he might readily, as he believed, slay Him and thus end his fears.

VERSE 5, 6. In Bethlehem of Judea. This was the report of the synod. And it was taken

from the prophet Micah (v. 2), who foretold it seven hundred years before.

VERSE 7. Then Herod \*\*\* privily called the wise men. He did this secretly in order to prevent the people from knowing his anxiety, or that he attached any importance to their visit. Inquired of them diligently, what time the star appeared. Knowing the place of Christ's birth, it was only necessary for him to convince himself whether the time of His advent had actually come. Hence he asked after the precise period of the signal in the heavens. Doubtless, the wise men informed him when Herod inferred that Christ had come indeed, and he accordingly proceeds to carry out his plan to make away with him.

VERSE 8. And he sent them to Bethlehem. They had come to the Jewish capital, Jerusalem, thinking, naturally, that there the Great King would be born. Herod, from the synod's report, learned His birth-place officially, and sends the wise men thither. Go and search diligently for the young child. He pretends to have it much at heart. And when ye have found Him, or know the house definitely, bring me word again—report to me—that I may come and worship Him also. Under the guise of loyalty and piety, he sheltered the wickedest purpose, as we shall see.

VERSE 9. They departed. They did not promise to come back, it seems; and if they even had, they were no longer bound after God's warning (verse 12). Lo! the star \*\*\* went before them. Whether it was an actual star, which appeared in the heavens, or was but a meteor, or, finally, a God-sent sign, like the pillar of cloud and fire, which went before Israel of old—all this matters not to us. It served as a special directory to Jerusalem and Bethlehem. Till it came and stood over where the young child was. It likely approached

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